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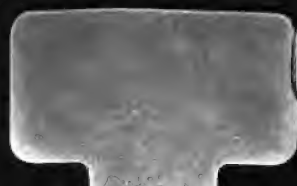
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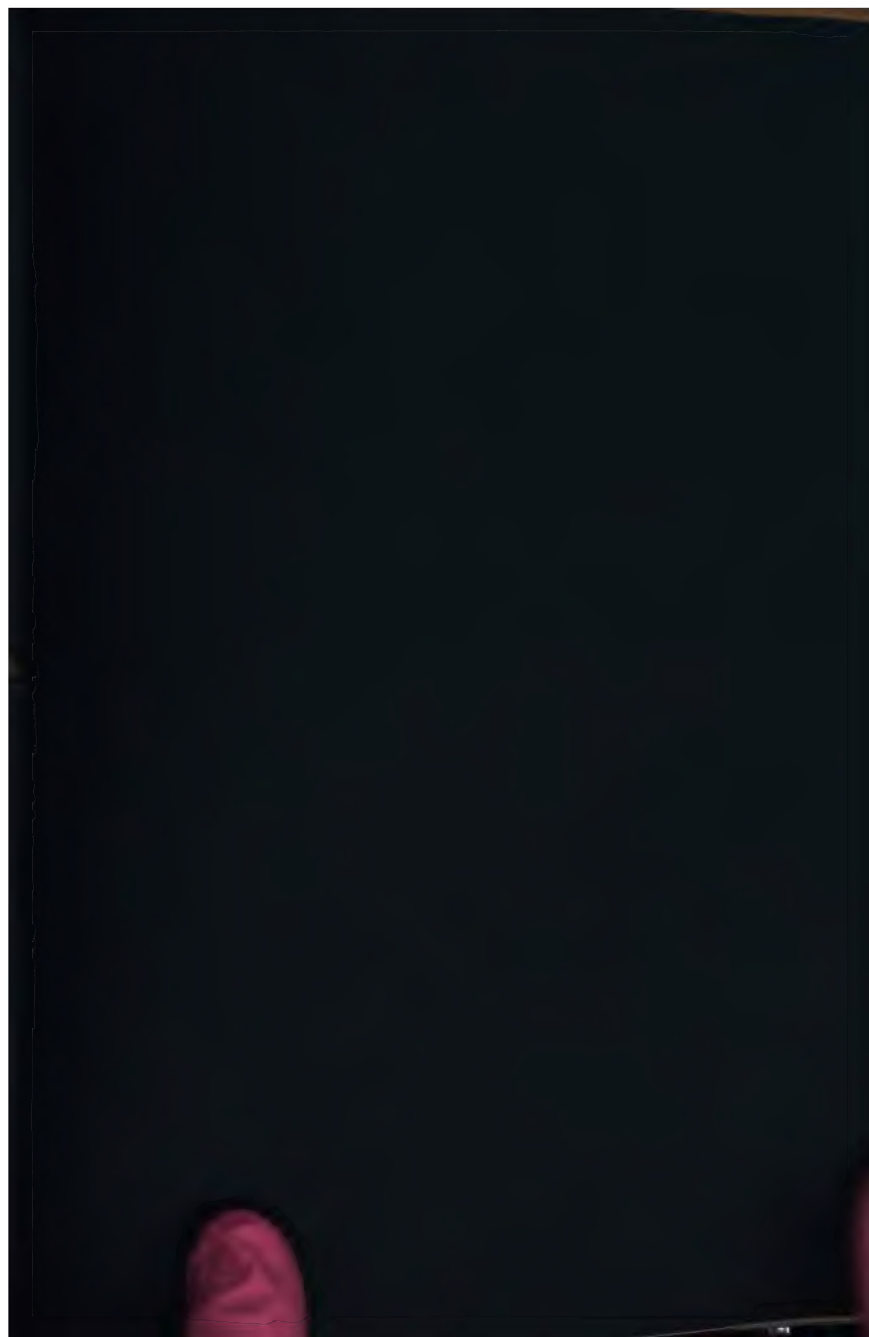
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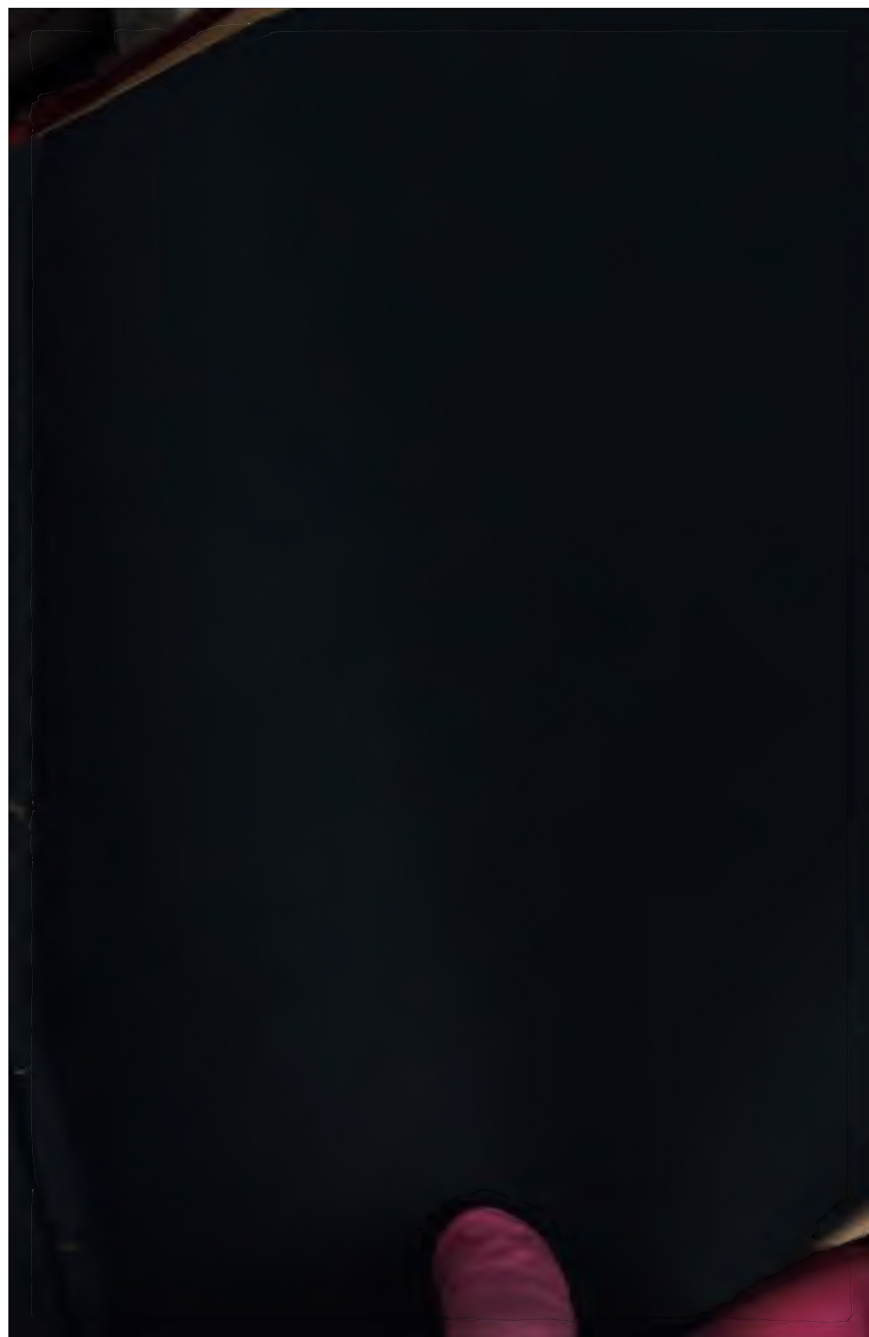


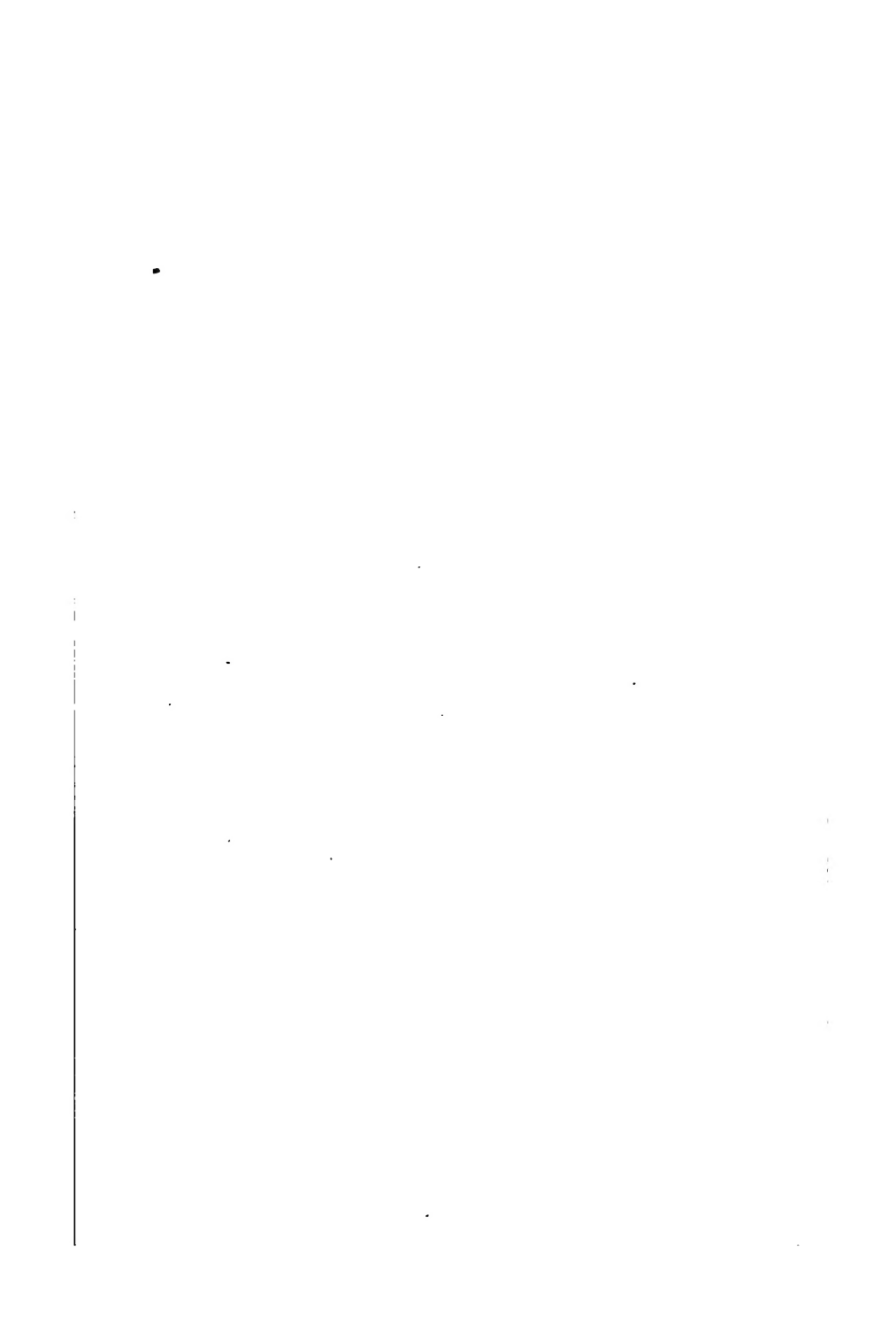




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GREEK VERSE COMPOSITION.

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GREEK VERSE COMPOSITION,

For the use of Public Schools and Private Students.

BEING

A REVISED EDITION OF

THE GREEK VERSES OF SHREWSBURY SCHOOL.

BY

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FELLOW OF MAGDALENE COLLEGE, CAMBRIDGE.



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PREFACE.

THIS volume is intended to serve as a manual for the young composer of Greek Tragic Senarii. It presents in the first place a concise and practical account of the laws of Tragic Iambic, Trochaic, and Anapaestic Verse, and a few cursory notices of the dialect and peculiar phraseology of the Dramatic poets, to be improved and expanded by the reading and observation of the young student himself. These are followed by a graduated series of exercises: and the volume concludes with a few Greek translations, designed to furnish the beginner with specimens of the skill and tact by which the difficulties of version from one into another poetic language are overcome after a little practice. For such a purpose the best exercises of school and college are more suitable than the masterpieces of the most finished scholar of riper years. The boy who is told to imitate Euripides, Virgil or Cicero, will be rather damped than encouraged by this advice, unless he possesses that rare temperament, which thinks "it were an easy leap to pluck bright honour from the pale-fac'd moon." But when the models proposed for his imitation are the exercises done by those who are nearly of the same age and under the same circumstances as himself, he at once feels and owns that he has before him a standard which may be reached, and, if he has a proper share of emulation, he will do all in his power to reach it. And this indeed is the principal reason why the

compositions of boys at public schools are in general so much superior to those written in the course of private education. Of the exercises most are intended to be done in school, under the master's eye; and a judicious master will easily understand what kind and degree of help it will be desirable for him to supply at each step, either to the class at large, or to individual boys. If, after being scanned and accented, they are likewise construed, and the tragic forms and idioms carefully noted, their usefulness will be carried to its utmost limit.

Although these exercises have been arranged with a main regard to the use of the middle forms in public schools, they will be quite as useful to that large class of private students, whose skill in composition is unequal to their general attainments in Greek scholarship.

It has not been thought necessary to add any exercises in Trochaic, very few in Anapæstic verse. The attention of the young composer ought not to be distracted by a variety of metres. When he has learned by diligent practice to write Iambic Senarii with ease and elegance, he will find no difficulty in applying his metrical skill, together with his stores of Tragic phraseology, to the Trochaic and Anapæstic rhythms.

The third Edition of this volume has been prepared for the press by the care of George Preston, Esq. Fellow of Magdalene College, Cambridge.

INTRODUCTION.

I. ON RHYTHM.

1. RHYTHM is the regular succession of parts of time, which are technically called *Times*.

2. A stronger Time is called *Arsis*, a weaker Time *Thesis*.

3. A syllable in *Arsis* is said to have an *Ictus* or stress of pronunciation (') (not to be confounded with the acute accent).

4. Rhythms which begin with *Arsis* are called *descending*: as

Shé, with áll a mónarch's pride,
Félt them ín her bósom glów;
Rúshed to báttle, fought, and díed;
Dying, húrl'd them át the fœ.

5. Rhythms which begin with *Thesis* are called *ascending*: as

O Thou that dry'st the mourner's tear,
How dárk this wórld would bé,
If whén decéived and wóunded hère,
We cóuld not flý to Theé.

II. ON QUANTITY.

1. A short syllable (∪) is considered equal to one Time.

2. A long syllable (—) = (∪∪) = two Times.

III. ON FEET.

1. Certain limited successions of Arsis and Thesis are called Feet. There are Feet containing from two to four syllables, from two to eight Times. The Foot of two Times (∪) is called Pyrrichius.

2. The Feet with which we are now concerned, are those of 3 (τρίχρονος) and 4 (τετράχρονος) Times: as,

| | | |
|-----------------|-------|-------------|
| (a) τρίχρονος | — ∪ | Trochæus |
| | ∪ — | Iambus |
| | ∪ ∪ ∪ | Tribrachys, |
| (b) τετράχρονος | — — | Spondæus |
| | — ∪ ∪ | Dactylus |
| | ∪ ∪ — | Anapæstus. |

Note. (— ∪ —) is called Creticus, a foot of five Times.

IV. ON IAMBIC RHYTHM.

1. The Iambic is an ascending Rhythm, and the converse of the Trochaic, which is descending.

2. Iambic and Anapæstic Trochaic Rhythms may be measured either by single Feet, or by Διποδία, Dipodies, (Double-feet). Each διποδία is called a Metre (μέτρον).

Note. In the Dactylic and other measures one foot makes a Metre.

3. Hence

| | |
|--|-------------|
| a Rhythm of 2 Feet = 1 Metre, is called Monometer, | |
| 4 ... = 2 Metres, | Dimeter, |
| 6 ... = 3 | Trimeter, |
| 8 ... = 4 | Tetrameter, |
| &c. &c. ... = &c..... | &c. |

4. A poetical Rhythm is called a Verse.

V. CATALEXIS. (κατάληξις.)

1. An Acatalectic Rhythm is one which has its Metres complete in their number of syllables.

2. A Catalectic Rhythm wants one syllable to complete its Metres.

3. A Brachycatalectic Rhythm wants two syllables to complete its Metres.

4. An Hypercatalectic Rhythm has one syllable beyond its complete Metres.

VI. TRAGIC IAMBIC VERSE.

1. The Verse chiefly used in the Dialogue of Greek Tragedy, is called, as measured by Metres, Tragicus Iambicus Trimeter Acatalecticus:—or, as measured by Feet, Tragicus Iambicus Senarius: having three perfect metres = six feet (seni pedes).

2. In its pure form it consists of

3 Diiambi = 6 Iambi: as

ὁ παῖς κλεινὸς Οιδίποδος | κάλωι μῆνός.

(the last syllable being always regarded as long.)

3. But, in order to give more strength, weight, and variety to the Rhythm, the Tragic poets admitted a long instead of a short syllable in the first Thesis of each Metre; or, in other words,

A Spondee may be substituted for an Iambus in the 1st, 3rd and 5th Feet:—as

ἀλλ' ἄσ' φᾶλει|ᾗ τῆνδ' ἀνὼρ|θῶσόν' πῶλιν.|

4. The Iambus (—) may be resolved (excepting in the last Foot) into the Tribrach (—), but care must be taken not to make the Verse weak or inharmonious by too large a number of short syllables. Examples:

λίμηνά' δέ Ναυ|πλιεί' ὄν ἐκ|πληρῶν' πλατῆ|. |
 ὃ γὰρ' μακάρι|ὸς κοῦκ' ὄνει|διζῶ' τῦχᾶς.|
 ὦς μὲν' λέγου' σὶν ὅτ' ἰ' θεοῖς|ἐχθιστ' ὅς ὤν.|
 πρὸς οἰκ' ὄν εὐ|θύνων' τᾶς ἐνᾶ|λίαν' πλατῆν.|
 τοιαῦτά μὲν | τᾷδ' εἰσ' τιν ἄμ|φοτέρᾳ' μένειν.|

Note. The Tribrach in the 5th foot is not very frequent.

5. The Spondee (—) in the 1st and 3rd Feet may be resolved into a Dactyl (—); as

ἄερί' πῶτά|ταῖ καὶ|τίνεῖ | ταῦτῃν' δίκῃν.|
 οὐτὸς' φῦτεῦ|εῖ Πέλο' πᾶ του | δ' Ἀτρεῦς' ἔφῃ.|

Note. The Arsis is on the 2nd syllable of a Dactyl or Tribrach in Iambic Rhythms.

6. The Spondee in the 1st Foot may be resolved into an Anapaest (—); as

ἰκέτεῦ|ὄμην | σέ πᾶν' τῆς οἰ|δέ πρὸς' τρῶποι.|

7. When a Proper Name occurs which could not otherwise find a place in the Verse, an Anapaest is allowed in any Foot excepting the last; as

Μένελά' ὅς ἄγα|γῶν Ἑρ' μῖονῃν | Σπάρτης' ἀπῶ.|

VII. CÆSURA.

1. By Cæsura in Verse we understand the pause occasioned by the close of a Word before the close of a Foot.

Note. The pause occasioned by the close of a Word and Foot at the same time is called Dialysis.

2. Hence in Iambic Verse, a Cæsura can only occur after a syllable in Thesis.

3. There are two principal Cæsuras of the Iambic Trimeter: viz.

(a) the Penthemimeral after the Thesis of the 3rd Foot: as

ὦ τέκνα Κᾶδμου || τοῦ πάλαι νία τροφῇ.

(b) the Hephthemimeral, after the Thesis of the 4th Foot: as

ἱκτηρίοις κλάδουσιν || ἐξεστεμμένοι.

Note. Elision after the Thesis does not destroy the Cæsura.

4. One or other of these Cæsuras is considered generally essential to the perfection of the Tragic Senarius. Verses without Cæsura sometimes occur, and may be justified by various reasons: but they should be avoided by a young composer.

Note. Article, Preposition, and the Conjunction καί must always be considered as one with the following word: so that they do not constitute a good Cæsura when in the Thesis of the 3rd or 4th foot.

5. The Cæsura may however be sometimes neglected without inelegance in cases where before the Thesis of the 4th Foot a syllable is elided, which, had it not been

elided, would itself have formed that Thesis. This is called Quasi-cæsura; as

ᾗ στέμματα ξήνασ' ἐπέκλωσεν θεά.

ἐνὸς μὲν σὺν μόχθου σ' ἁπαλλάξας ἔχω.

6. If there be a Cæsura after the Thesis of the 5th Foot, (that is to say, if the line end with a Cretic foot, or words so joined as to form a Cretic) the Tragic Poets make that Thesis short, or (in other words) they avoid a Spondee in that place. Hence such Rhythms as the following must be avoided:

ὥς δὴ δέδηγμαι τὴν ἐμαντοῦ καρδίαν.

7. To the foregoing Rule there are two principal exceptions: viz

(a) When the Thesis of the 5th Foot is formed by a monosyllable capable of beginning a sentence: as, an article or preposition before its case, a conjunction or adverb closely connected with the next word.

(b) When the Arsis of the 5th Foot is formed by a monosyllable incapable of beginning a sentence, as, γάρ, οὖν, δὴ, μέν, ἄν, τοι, μοί, νιν, and other enclitics.

Hence the following rhythms are admissible:

(a) οὐκ οὐδὲν ὕγιες ἔτι λέγω τῶν ὀργίων.
κάλλιστον ἦμαρ εἰσιδεῖν ἐκ χεῖματος.
πεισόμεθ' ὅταν δὲ μὴ καλῶς οὐ πείσομαι.
μητροκτονοῦντας κυρία δ' ἦδ' ἡμέρα.

(b) ἀλλ' ὥς τάχιστα παῖδες ἡμεῖς μὲν βάθρων.
ὅλον τέ μοι τάσδ' ἐστὶ θνητοῖς γὰρ γέρα.
εἰ μοι λέγοις τὴν ὄψιν εἶπομι' ἂν τότε.
πῶς φῆς τίν' εἶπας μῦθον ἀθέτως μοι φράσσον.

VIII. SCHEME
OF
TRAGICUS IAMBIUS TRIMETER ACATALECTICUS
OR
TRAGICUS IAMBIUS SENARIUS,
MEASURED BY METRES AND FEET.

[illegible]

IX. RULES FOR THE MANAGEMENT OF RHYTHM.

Avoid (u u) after (u u u) or (- u u).

Avoid more than two Feet of three syllables in the same Verse.

Avoid the frequency of Feet of three syllables in consecutive Verses.

Avoid generally a Dialysis with stop after the 3rd Foot.

Use sparingly a Dialysis with stop after the 2nd Foot.

Use sparingly the Dialysis with stop after the 5th Foot.

Avoid generally a Cæsura with stop after the Thesis of the 5th Foot.

X. TRAGIC TROCHAIC VERSE.

1. The Trochaic verse used in Tragedy is Tetrameter Catalectic (4 Ditrochees wanting one syllable) consisting in its pure form of seven Trochees and a syllable, as

ὄξ'υ' γάρ βό'ης ἄ'κουσάν | Ἀργός' εἴ'ει'ρα'ται.

2. In certain places other feet are admissible.

(a) In the even places Spondees may be substituted, as

πᾶς ἀ'νῆρ κᾶν | δοῦλός' ἦ τίς | ἦδέ'ταῖ τὸ | φῶς ὀ'ρῶν.
καὶ θύ'ρας εἰ'χῶν ἀ'κλῆστοῦς | τῷ θε'λ'όντ' | δῆμ'ό'των.
οὐκ ἐν' Ἰλ'ί'ῳ τὰδ' | εἰσ'τ'ιν | ἀλλ' ἐν' Ἀργεῖ'ᾱ χθ'όν'ι.
οἱ κα'κοὶ δ' ὦσ'π'ερ πέ'φ'υκᾶσ' | οὐπ'ότ' | εὐ πρᾶξ'εῖν' ἄν.

(b) The Spondees in these places may be resolved into Anapaests, as

ἀλλᾶ' μέτ'ᾱβου'λ'εὐσ'ό'μ'εσθᾶ | τόντ' ὀ' οὐ κα'λ'ῶς λέ'γεις.
τίς π'ότ' | ἐν π'ύ'λασι' | θ'όρ'υβ'ός | καὶ λ'ύ'γῶν ἀ'κ'όσ'μι'ᾱ.
οὐ γάρ' ἦτίς | Ἑλλᾶδ' | αὐτοῖς | Φρ'υξ'ί' δι'ε'λ'υ'μ'ῆν'ᾱ τὸ.

(c) A Tribrach is allowed in any foot: (but since in Tragedy the Tribrach is only once¹ found in the 7th foot it is practically excluded from that place), as

¹ Eur. *Phœnix*, 610.

φῶνιν' ἔμβᾱλῶν τὸν' αὐτὸν | οὐκ ἄ'ποισέ|ται μῶ'ρον.
 οὐχί' Μένελειῶ τρὸ'ποισί | χρωμέθ' | οἰστέ|ον τᾶ'δε.
 ἐξί'μην, πᾶ|τέρᾱ δέ' μοι δὸς | εἰσῖ'δεῖν . οὐκ|ᾱν τῷ'χοῖς.
 εὐ λεί'γεις σῶ|ζεῖ σέ' σὺνέσις | ἀλλᾶ' βαῖν' εἰ|σὼ δό'μων.
 πρὸς θεί'ων τί | πρὸς τᾶδ' εἰπέ | τὸδε γάρ' εἰδῆ|ναί θε'λῶ.
 οὐνέκ' | οὐ πῶτ' | ἡμέλῃσέ | παῖδός' ἀποδιδ|ῶσι μοι.
 σὺ δέ τί' τῶδ' εἰς | ἔρῃν ἄ'φίξαί | Μένελείῳς βί|ᾱ τ' ἄ'γεις.

3. When a proper name occurs which cannot otherwise be admitted, a Dactyl may be put in any foot save the 4th and 7th, as

εἰς ἄρ' Ἴφίγῃν|εἰᾶν' Ἑλένης | νῶστος' ἦν πῆ|πρωμέ'νως.
 Τυνδάρεῖων λέ|γεις Ἰσῶς σοῖ | θύγατ'εἰρὸς θυ|μῶνμε'νως.

Occasionally proper names otherwise admissible have this license, as

οὐγγυδ'ῶν τ' ἔ|μῃν Πυλάδ'ῃν τῆ | τὸν τᾶ'δε ξύν|δρῶντά' μοι.

4. Dialysis.

The fourth foot must always end simultaneously with the end of a word; and if this Dialysis occurs after a monosyllabic word, such word must not be intimately connected with the following one (see VII. 4, note), as

προσκυνῶ σ', ἄναξ, τρόποισι||βαρβάροισι προσπίπνων

οἴχομαι τάλαινα, δάκρυνόν τ' || ὄμματ' οὐκέτι στέγει.

but

ἀλλ' ἀφαιρείσθαι βίᾱ τὰ || χρήματ' εἰπόντας τοδι.

ἄξία γοῦν εἰ τόκου τε||κουσα τοιοῦτον τόκον.

are inadmissible in Tragedy.

The learner will do well to observe that if to an Iambic Trimeter having the penthemimeral Cæsura we

prefix three (or four) syllables comprising Arsis + Thesis + Arsis, there results the Trochaic verse of Tragedy, as

θεῶν| ἀνάγ|κας|| θνητὸν ὄν|τα δεῖ| φέρει|
τὰς γὰρ| ἐκ θε|ῶν ἀν|άγκας|| θνητὸν ὄν|τα | δεῖ| φέρειν.

5. When there is Dialysis after the second foot, that foot must not be either Spondee or Anapest, as

πρὸς σοφοῦ γὰρ | ἀνδρὸς ἀσκεῖν σῶφρον' εὐοργησίαν.
ὥς ἐσείδον | ἀσμένη σε μονάδ' ἔχουσ' ἐρημίαν.

but

ἐξισῶσαι | τοὺς παλίτας κάφειλιν τὰ δέγματα
is inadmissible.

But if the second foot end in a monosyllable intimately connected with the word that follows, this law does not apply, as ·

οὐκ ἔων ἢ ξυγκελεύ|ων παῖδ' ἄγειν θανουμένην.

Or consider the first three and a half feet as if they were the end of an Iambic Trimeter governed by the rules for the Pes Creticus.

The few exceptions (strangely all in one passage, Eur. *Ion*, 515, 517, 537, 560) hardly warrant a deviation from this rule.

6. Since every Tragic Trochaic deprived of its beginning Arsis + Thesis + Arsis is identical with a Trimeter Iambic, the end of a Trochaic line must equally be governed by the Rule for the Pes Creticus.

Thus

ὅς τε τάρχαϊον νόμισμα καὶ τὸ κωνὸν χρυσίον
is inadmissible in Tragedy.

XI.

SCHEME

OF

TRAGICUS TROCHÆUS TETRAMETER CATALECTICUS

MEASURED BY METRES AND FEET.

| Metres. | 1 | | 2 | | 3 | | 4 | |
|---------------------|-----|-----|-----|-----------|-----|-----|-----|---|
| Feet. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Arsis / Theais \ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ |
| | | — — | | — — | | — — | | |
| | | ⏟ — | | ⏟ — | | ⏟ — | | |
| | ⏟ ⏟ | ⏟ ⏟ | ⏟ ⏟ | ⏟ ⏟ | ⏟ ⏟ | ⏟ ⏟ | | |
| | | | | Dialysis. | | | | |

XII. ON ANAPÆSTIC RHYTHM.

1. The Anapæstic verse of Tragedy is Dimeter Acatalectic, consisting of two dipodia or four feet, which may be Anapæsts, Dactyls or Spondees.

2. There must be Dialysis after the first dipodia, as

οὐς πῆρ' ἡ πᾶσα || χθῶν Ἀσπίδα |

θρῆψ' αἰσᾶ πῶθ' || στένεται | μᾶλ' ἔρῃ |

(a) The most frequent exception is where a short syllable at the beginning of the second dipodia is part of the last word in the first, as

παῖ, τοῦ | Φρυγῖοι | ὃ Τῆλεῖ τ' ἀντὶος |

3. Each system ends with a Catalectic verse called Versus Paræmiacus, not subject to the rule for Dialysis.

(a) The Catalectic foot (which must be supposed a Spondee) is generally preceded by an Anapaest, so that the Paræmiac has a Dactylic rhythm, as

πῆμπεῖ! παῖρᾶβᾶ|σὶν Ἑρῖλνῦν
θεὸς ὦν! θνητοῖς | ἄγῳρεῦλῳ
ὄναρ ἡ|μῆρὸφᾶν|τόν ἀλαΐνει.

4. Occasionally there is introduced (especially before the Paræmiac) a Monometer or Base, as

νῦξ ἡ|δε βᾶρος|
πῶς σέ δ᾿|κρυῖσῳ|
βῶτᾶ καὶ| λείαν.|

5. A Dactyl must not precede an Anapaest (for this would cause an unrhythmical sequence of short syllables), nor is it elegant for a Dactyl to follow a Spondee in the same dipodia.

6. Sometimes a long vowel or diphthong at the end of a word is shortened before a vowel beginning the next, as

οἰχῆται! ἀνδρῶν.|

7. By the synapheia of the Anapaestic system the last syllable of each verse is not common, but must be scanned relatively to the next¹; so that the whole system forms a continuous line having its last syllable only common, as in the following:

βάλε, πρόσπτυξον σῶμα· θανόντος δ'
ὥς ἐπὶ τύμβῳ καταθρήνησον.
φεῦ φεῦ· δεινὸν τόδ' ἐγερύσω

¹ The exceptions are, hiatus after an exclamation, a vocative case, or when another character speaks.

καὶ θεοῖσι κλυεῖν
 ἐνὶ γὰρ καμοὶ τοῖς τ' οὐρανίδαις
 οἴκτοι θνητῶν πολυμόχθων.

XIII. PRINCIPAL RULES OF TRAGIC PROSODY.

1. Datives Plural in *οις* and *αις* may take *ι*, as *λόγοιςι*.

2. *ν* *ἐφελκυστικόν* may be added before consonants for the sake of metre as well as before vowels. More seldom *ς*, as *οὔτω(ς)*; *κ*, as *οὐ(κ)* and analogous to *οὐκέτι*, *μηκέτι*.

3. Hiatus of vowels is not allowable, excepting (sometimes) in the words *εὔ* and *τί*, as *εὔ ἴσθι*, *τί οὖν*.

4. Elision of diphthongs does not take place, but only that of short vowels. Except *οἴμ' ὥς* for *οἴμοι ὥς*.

Obs. 1. The *ι* of the Cases is not elided, as *τί, ἄπολι*; nor of *ὅτι, περί*. The vowel *υ* never suffers elision.

Obs. 2. The article is never elided, but undergoes Crasis.

5. Prodelision (the elision or absorption of a short vowel beginning a word, after a long vowel or diphthong ending the word before it) is frequent in Tragedy, as *μη' ξ* for *μη' ἐξ*—*μολῶ' γώ* for *μολῶ ἐγώ*—*οἶου' τράφης* for *οἶου ἐτράφης*—*μου' φέλης* for *μου ἀφέλης*—*τύχη' γαθῇ* for *τύχη ἀγαθῇ*, &c. The limits which separate Prodelision from Crasis are not very accurately definable.

Note. A vowel ending a verse is sometimes elided before another at the beginning of the next verse, but only when the last Arsis is long, as

εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
ῥῆστον εὖ λέγοντος, εἰ κέρδος λέγοι.

6. Crasis is the coalition of two words into one, when the former ends and the latter begins with a vowel or diphthong.

The general laws of Crasis are the same as those of contraction (which are given in Greek Grammars), but with some exceptions.

The principal Crases of Greek Tragedy are as follows :

(a) Crasis of the Article,

ο + α = ᾱ, as ὁ ἀνὴρ = ἀνὴρ, τὸ ἄλλο = τᾶλλο.

ο + ε = ου, as ὁ ἐπιβουλεύων = οὐπιβουλεύων, τὸ ἐγκώμιον = τοῦγκώμιον. οὐκ = ὁ ἐκ.

ο + η = η, as τὸ ἡμέτερον = θῆμέτερον.

ο + ι = οι, as τὸ ἱμάτιον = θοῖμάτιον.

ο + ο = ου, as τὸ ὄνομα = τοῦνομα.

ο + υ = ου, as τὸ ὕδωρ = θοῦδωρ.

ο + αι = αι or ρ, as τὸ αἷμα = θαῖμα, τὸ αἷτιον = τᾷτιον.

ο + αυ = αυ, as ὁ αὐτός = αὐτός, τὸ αὐτό = ταυτό, often ταυτόν.

ο + οι = ω, as ὁ οἰζυρός = ὠζυρός.

η + α = ᾱ, as ἡ ἀρετή = ἀρετή, τῇ ἀρετῇ = τᾷρετῇ.

η + ε = η, as ἡ εὐσέβεια = ῥησέβεια.

η + ε = η, as τῇ ἐμῇ = τῇμῇ.

ου + α = α, as τοῦ ἀνδρός = τᾶνδρός, τοῦ αὐτοῦ = ταῦτοῦ.

ου + (ε - ο - υ) = ου, as τοῦ ἐμοῦ = τοῦμοῦ, τοῦ ὀνείδους = τοῦνείδους, τοῦ ὕδατος = θοῦδατος.

ου + η = η, as τοῦ ἡλίου = θῆλίου.

ου + ου = ου, as τοῦ οὐρανοῦ = τοῦρανοῦ.

The contraction is marked with a coronis ('), as ταυτό, but with a rough breathing where an aspirate remains, unless it be absorbed in an aspirate letter, as ἀνήρ, but θούδωρ.

$\omega + \alpha = \omega$, as ὦ ἀναξ = ὦναξ.

$\varphi + \alpha = \alpha$, as τῷ ἀνακτι = τᾶνακτι, τῷ αὐτῷ = ταὐτῷ.

$\omega + (\epsilon - o) = \omega$, as τῷ ἐμῷ = τῶμῷ, τῷ ὀνείρῳ = τῶνείρῳ.

$\omega + \iota = \varphi$, as τῷ ἱματίῳ = θῳματίῳ.

αι or οι + α = α, as οἱ ἄνδρες = ἄνδρες, αἱ ἀρεταί = ἀρεταί,
οἱ αὐτοί = αὐτοί.

οι + ε = ου, as οἱ ἐμοί = οὔμοι, οἱ ἐν = οὖν.

αι + ε = αι, as αἱ ἐκκλησίαι = αἰκκλησίαι.

α + (α - ε - αι) = α, as τὰ ἄλλα = τᾶλλα, τὰ αὐτά = ταὐτά, τὰ ἐκ = τὰκ, τὰ αἰσχροά = τᾶσχροά.

α + (ο - ω - οι - ου) = ω, as τὰ ὄπλα = θῶπλα, τὰ ὦνια = τῶνια, τὰ οἰζυρά = τῳζυρά, τὰ σὺράνια = τῳράνια.

Obs. The Crasis of the Article with ἕτερος is peculiar.

Sing. ἄτερος, ἀτέρα, θάτερον, θατέρου, θατέρῳ, θατέρῳ.

Plur. ἄτεροι, ἀτεραι, θάτερα.

(b) Crasis of καί.

Before α, αι, αυ, ει, ευ, ι, η, οι, ου, υ, ω, the crasis of καί is formed by striking out αι, as καγαθός, καισχύνη, καυτός, κείς, κεύθης, χίλειος, χή, χοί, κοῖ, χύπερ, χῦται. But καὶ εἶτα = κᾶτα.

καὶ + ε = κα, or χα, as καὶ εἶτι = κᾶτι, καὶ ἕτερος, χαῖτερος.

καὶ + ο = κο, or χω, as καὶ ὀξύ = κῶξύ, καὶ ὄσα = χῶσα.

ι only appears in a contraction when it has existed in the second syllable, as τᾶσχος = τὸ αἰσχος, but κᾶτι = καὶ εἶτι.

A very few instances of double Crasis are found, as $\chiούν = καὶ + \acute{o} + \acute{e}ν$.

(c) The few instances of Crasis which occur in other words, follow for the most part the rules already given under (a): as

$\acute{e}γώ οἶδα = \acute{e}γ\omega\delta\alpha$, $\tauοι \acute{\alpha}\rho\alpha = \tau\acute{\alpha}\rho\alpha$, $\tauοι \acute{\alpha}\nu = \tau\acute{\alpha}\nu$, $\muοι \acute{e}\sigma\tau\acute{\iota} = \muοῖσ\tau\acute{\iota}$.

7. Synecphesis (or the metrical coalition of two syllables in different words without a formal crasis) sometimes occurs in Tragedy. The principal instances are $\eta\acute{o}\nu$, $\mu\eta\acute{o}\nu$, $\acute{e}\pi\epsilon\iota\acute{o}\nu$, $\mu\eta\acute{e}\iota\delta\acute{e}\nu\alpha\iota$, $\acute{e}\gamma\omega\acute{o}\nu$, $\acute{e}\gamma\omega\acute{e}\iota\mu\epsilon$.

8. Synizesis (or the metrical coalition of two syllables in the same word without a formal contraction) sometimes occurs: for instance

$\acute{e}\omega$, as $\acute{\rho}\acute{o}\lambda\acute{e}\omega\varsigma$, $\acute{\alpha}\mu\phi\acute{\iota}\acute{\alpha}\rho\acute{e}\omega\varsigma$,— $\nu\omega$, as $\acute{\epsilon}\rho\acute{\iota}\nu\acute{\upsilon}\omega\nu$ — $\acute{e}\alpha$, as $\acute{\alpha}\chi\acute{\iota}\lambda\acute{e}\alpha$,— $\nuοι$, as $\delta\upsilon\upsilon\acute{o}\iota\nu$. But the most frequent example is $\theta\acute{e}\acute{o}\varsigma$, which may be used as a monosyllable in any of its cases.

9. A short vowel becomes long before

- (a) a double consonant.
- (b) two mute consonants.
- (c) two liquid consonants.
- (d) a liquid before a mute consonant.
- (e) $\beta\lambda$, except $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$ and its kindred words, $\beta\mu$, $\beta\nu$, $\gamma\lambda$, (except with $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$), $\gamma\mu$, $\gamma\nu$, $\delta\nu$.
- (f) σ with any other consonant.

10. A short vowel becomes common before

$\beta\rho$, $\gamma\rho$, $\delta\rho$, $\theta\lambda$, $\theta\mu$, $\theta\nu$, $\theta\rho$, $\kappa\lambda$, $\kappa\mu$, $\kappa\nu$, $\kappa\rho$, $\pi\lambda$, $\pi\mu$, $\pi\nu$,

πρ, τλ, τμ, τν, τρ, φλ, φμ, φν, φρ. But a short vowel at the end of a word is seldom made long before any of these positions except φρ.

11. A short vowel in Arsis at the end of a word may be lengthened by an initial ρ̣;

as εἰς ἐμῆ ῥέπον.

12. The interjections φεῦ, αἶαι, ἔα, εἰεν, ἴου, sometimes occur *extra metrum*.

13. Πόλις may be used for πόλις to lengthen a preceding short vowel.

14. I is common in λίαν, ἰόμαι, ἱατρός, ὄρνις, long in comparatives, as κάλλιον.

15. Οι is common in ποιέω, τοιόσδε, τοιούτος, οἶος.

16. Final Vowels.

ᾱ In all, except contracted, verbal terminations, as ἐπραξᾱ, πέπονθᾱ; adverbs, as ᾄμᾱ; numerals, as ἐπτᾱ.

Fem. sing. and neut. plur. of participles and adjectives increasing, as εἰδυῖᾱ, εἰδότηᾱ, ὀξεῖᾱ, χαρίεντα.

Terminations of 2nd and 3rd declensions, as ξύλᾱ, σῶμᾱ; θήρᾱ (except accus. of nouns in εὺς, ἱερῶ).

Substantives of the 1st declension vary greatly: the following rules may be useful:

Vocatives from Nom. in τῆς, as κριτᾱ, or name of tribe in ῆς, as Σκύθᾱ, and compounds of πωλεῖν, μετρεῖν, τρίβειν.

Nominative, as Μοῦσᾱ, ῥίξᾱ, δέσποινα, except

ᾱ Nom. in a pure, as θεᾱ, λείᾱ, βασιλείᾱ, kingdom (from βασιλεύω). Except γαῖα, αἶα, μαῖα, endings in τρια, as πενθήτρια, and derivatives in εια and οια not derived from verbs, as βασιλειᾱ, queen (from βασιλεύς), δύσνοια

(from *δύσους*). (Several have either quantity, as *ἀγνοῖᾶ*, *ἀνοιᾶ*, *παρanoiᾶ*, *ἀναιδειᾶ*). *a* is long if preceded by *ρ* when *a* has been changed from *η*, *αῦρᾶ* *σαύρᾶ*, *κάρᾶ*, *συμφορᾶ*, *ῥρᾶ*, *οὐρᾶ*, which have Ionic endings in *η*, but in *πεῖρα*, *γέφυρᾶ*, *ἄγκυρᾶ*, *σώτειρα* *ἔθειρα*, which have no other form, *a* is short.

Vocat. from nom. in *as*, as *ταμία*.

Fem. of adjectives in *ος* pure, as *όσία*, with a few exceptions, as *διᾶ*, with *μία*.

Fem. dual, as *κόρᾶ*, *καλά*, *τυχούσᾶ*.

Adverbs in *ρα*, as *λάβρᾶ*, *πέρᾶ*.

Many nouns have double forms, as *προμήθειᾶ*, *προμηθιά*, which must be learnt by observation.

Contractions, *ἐτίμᾶ*, *κερᾶ*.

ĩ Short always, as *μελί*, *τί*, *φιλόπολι*, *ἴθι*, *πορτί* (vocat.), *ἐγερτί* (adverb derived from verb), but

ĩ Adverb derived from noun, as *ἄστακτί* *Æd. Col.* 1751, *ἄστακτί* 1640.

Contracted dative, as *τόρτι*.

ũ always short, as *σῦ*, *μῶλῦ*, *ὄξῦ*, *πανῦ*, *ἰχθῦ* (vocat.), except

ũ contractions, as *ἰχθῦ* (dual): verb form, as *ἐδείκνῦ*.

ᾶs Nom. of nouns increasing short, as *Ἑλλάς*, *μαιᾶς*, also *μεγᾶς* (except *μέλᾶς* and *τάλᾶς*).

Acc. pl. masc. of adjectives and participles, as *πάντᾶς*, *παρόντᾶς*, with the same case of substantives of 3rd declension which increase in gen., as *Τιτᾶνᾶς*.

Adverbs, as *ἐκᾶς*.

Verbs, as *ἤνεγκᾶς*, *πέποιθᾶς*.

ᾶs Nom. increasing long, as *θύσᾶς*, *γίγῡς*, *πᾶς*, except *κερᾶς*.

Nom. and Gen. sing. and Acc. pl. of 1st Declension, as ταμῖās, ἡμέρās, κόρās.

Acc. pl. in εās from εῖς, as βασιλέās.

ᾶρ as ᾶφᾶρ, ἦπαρ, μάκαρ, except

ᾱρ as Κᾱρ, ψᾱρ.

ᾶν Accusatives from Nom. in ᾶ, as μουσᾶν, ῥιζᾶν, τυχοῦσᾶν. Neut. adjectives and participles, as μέλᾶν, τάλᾶν (except πᾶν), πρᾶζᾶν.

Verbs, as ἔδρασᾶν.

Some adverbs, as πάμπᾶν, ᾶν, ὄτᾶν, but

ᾶν ἑᾶν (mostly contracted), ἐπειδᾶν, ᾶγᾶν, λίᾶν (ην), πέρᾶν (ην), are long.

Accus. from Nom. in ᾶ, as αἰσχρᾶν, δουλειᾶν.

Nominatives in αν, as Τιτᾶν.

ῖς Monosyllabic Substantives, as κῖς.

Other substantives increasing long, as ὄρνῖς (ἰθος), κηκῖς (ἰδος), with contractions, as πόρτῖς (Nom. plur.).

ῖς Substantives increasing short, as πόλῖς, ὄρνῖς (εως), except κόνῖς, ὄφῖς.

All other words, as τρῖς, τῖς, ᾠχαρῖς.

ῖν Nominatives, as ῥηγγῖν; Acc. from Nom. in ῖς, as κόνῖν, with ἡμῖν, ὑμῖν.

ῖν Acc. from Nom. in ῖς, as πόλῖν.

All other words, as νῖν, πρῖν and ἡμῖν, ὑμῖν enclitic.

ῦς Verbs and participles, as εδείκνῦς, ζευγνῦς.

Of Substantives, monosyllables are long, as δρῦς; of others those with Gen. increasing long, as κωμῦς (ὑθος), Φόρκῦς (ὑνος): with Accus. plur., as γενῦς, σταχῦς, ἰχθῦς.

ὅς Substantives with Gen. short, as κόρυς, πέλκευς; but such as have gen. in ὅς are irregular, as γένυς (once γενῦν acc.), γῆρυς, θρῆνυς, πιτυς, but ἰσχυς, νέκυς, χέλυς, Ἐρινυς, στάχυς.

Adjectives, as τραχύς; adverbs, as ἀντικρῦς.

ὄν Nom. sing., as Φορκῦν, acc. from nom. in ὄς, as νέκυν.

Verbs, as ἔδῶν, εἰδείκνυν.

νῦν, but τοίνυν and νῦν affirmative enclitic.

ὄν Adjectives, as ὄξυν, neut. participles, as δεικνύν.

Acc. from nom. in ὄς, as γῆρυν.

Indeclinable words, as σὺν.

ὕρ πῦρ.

XIV. DIALECT AND PHRASEOLOGY.

1. The Tragic dialogue exhibits a measured and severe dignity of style, equally removed from the colloquial looseness of Comedy and the daring excursiveness of Lyric poetry. Among many features common to a good prose style, it also contains numerous forms and phrases of a purely poetic character.

2. The Dialect is the Middle Attic, like that of Thucydides. The Augment must therefore be always kept, the forms in σσ preferred to those in ττ, and the contracted forms must be used.

3. Nevertheless some Ionic forms are used in Tragedy, as ξείνος, μῶνος, αἰεῖ, Θρήκες, μέσσος, ζοή, ἔρος, οὔνομα, γούνατα, δουρί, πολλός, εἰλίσσω, εἵνεκα, the uncontracted forms νόος, ῥέεθρον, εὔροος, the gen. εὐς for εως, as πόλεος. (These occur chiefly in narratives of an Epic character, in which also the augment is sometimes omitted.)

4. And some Doric forms: as Ἀθάνα; δαρός, ἔκατι, ναμερτής, κυναγός, ποδαγός, λοχαγός, ὀπαδός, κάρανον, ἄραρε, γάμορος, γάποτος. Also the Æolic forms πεδάρσιος, πεδά-
ορος, πεδαίχμιος, μάσσων.

5. The Tragic poets avoid the use of diminutives, even though the diminutive sense have disappeared, as in θηρίον.

6. Note these forms, as belonging to Tragedy.

- (a) εως for αος, as λεώς for λαός, νεώς for ναός, ΐλεως for ΐλαος, Μενέλεως for Μενέλαος.
- (b) Ναῦς. Gen. ναός, νηός or νεώς. Dat. ναί or νηί. Acc. ναῦν, νῆα or νέα. Plu. Nom. νᾶες or νῆες. Gen. ναῶν, νηῶν or νεῶν. Dat. ναυσί. Acc. νῆας, νέας or ναῦς.
- (c) κᾶρα. Gen. κρατός. Dat. κρατί. Acc. τὸ or τὸν κᾶτα, or τὸ κᾶρα. Plu. Nom. κᾶρα. Gen. κρατῶν. Acc. κᾶρα or κᾶτας.
- (d) γόνυ. Gen. γόνατος. Plu. Nom. γόνατα and γούνατα. Gen. γονάτων, γουνάτων and γούνων.
- (e) Ἀπόλλων. Acc. Ἀπόλλωνα and Ἀπόλλω.
- (f) Ἄρης. Gen. Ἄρεος. Dat. Ἄρει. Acc. Ἄρην and Ἄρη.
- (g) δόρυ. Gen. δορός. Dat. δορί. Ion. δουρί.
- (h) χεῖρ. Gen. χειρός or χερός, &c.
- (i) νιν, σφε, him, her, or them; κείνος for ἐκείνος (κεῖσε, κείθεν); σέθεν for σοῦ; ὅτου, ὅτω, ὅτοις, for οὐτινος, ὥτινι, οἷστισι.
- (k) ει for η in the 2nd Person Sing. Pres. and Fut. Mid. and Pass.—as βούλει for βούλη, ὀψει for ὀψη.

- (l) ἦσθα for ἦς, ἔφησθα for ἔφης.
- (m) οντων for ετωσαν, in 3rd Pers. Plu. Imperat. Pres. Act. σθων for σθωσαν in 3rd Pers. Plur. Imper. Pres. Mid. and Pass. μεσθα for μεθα in 1st Pers. Plur. Mid. and Pass., as γελώντων for γελάτωσαν, ἀφαιρείσθων for ἀφαιρείσθωσαν, ἀκουσόμεσθα for ἀκουσόμεθα.
- (n) ἔοικα, Plur. ἔοιγμεν, εἶξασι.
- (o) οἶδα, οἶδας and οἶσθα, οἶδε, ἴστον, ἴσμεν, ἴστε, ἴσασι.—ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.—ἦδῃ or ἦδεις or ἦδησθα, ἦδει or ἦδεις, ἦστον, ἦσθην, ἦδμεν or ἦμεν, ἦστε, ἦδεσαν or ἦσαν. Fut. εἴσομαι.
- (p) Attic Futures in ῶ contracted from ᾶσω, εῖσω, ὅσω (if the antepenultima is also short), as σκεδῶ (σκεδᾶς, σκεδᾶ, &c.), καλῶ (καλείς, καλεῖ, &c.). And in ῳ from Futures in ῖσω, as οἰκτιῶ, εἷς, εἶ, &c.
- (q) Attic Optative of contracted verbs used in Perfect and Liquid Future, as ἐκπεφευγοίην, φανοίην.
- (r) ξύν for σύν, ἐς for εἰς, ἔσω for εἴσω, ἐνί and εἰν for ἐν, διαί, ὑπαί for διαί, ὑπό.
- (s) εὐθύς and εὐθύ, μέχρῃς and μέχρι, αὐθῖς and αὐτῖς.

7. The Rules of Attic Syntax are given in any good Greek Grammar. Note as peculiarly Tragic:—

(a) GENITIVE.

of place, mostly with an idea of proceeding from, as

θυρῶν, δόμων.

of cause, as

τάλαινα τῆσδε συμφορᾶς.—

after adverbs, as

ποῦ γῆς; ποῖ γνώμης; οὕτω θράσους.

after verbs of obtaining, τυγχάνω, κυρῶ, ἀντῶ; but if a thing and person are expressed, then accusative of thing and genitive of person. So also with ἀκούω, κλύω.

(b) ACCUSATIVE.

Cognate, as εὐδειν ὕπνον, κάμπτειν ἔδρας.

In apposition to sentence, as

ἔθυσεν αὐτοῦ παῖδα, ἐπιδόν Θρηκίων ἀημάτων.

κτενῶ σε, ποιναῖς τοῦ πατρός.

The adverbial accus. ἀρχήν always stands at the beginning of a line.

(c) GENDER.

The masculine form of the dual is generally used in speaking of women.

A female speaking of herself in the Plural Number uses the Masculine Gender.

(d) ADJECTIVES.

Plural for sing., as ἄσσημα δ' ἡμῖν ἦτις ἐστὶν ἡ νόσος.

Often used adverbially, as ἄλεκτρα γηράσκουσιν.

Verbals in τείος and τός very common.

Compounded with a privative govern a genitive, as ἄλνπιος ἀτης, ἄψαντος ἔχχους, and are used by Oxymoron with the substantives from which they

are derived to reverse the idea which would otherwise be suggested, as *βίος ἀβίωτος, ὑμέναιος ἀνυμέναιος, μούσα ἀμουσος*.

Limit a substantive used metaphorically, as

αἶετος πτηνὸς κύων.

Are used proleptically (*ὥστε εἶναι*), as

εὐφημον, ὃ τάλαινα, κοίμησον στόμα.

With Article, for a Substantive, as *τὸ συνετόν* for *σύνεσις*, *τὸ θῆλυ* for *γυναῖκες*.

Superlative doubled, as

ἔσχατ' ἐσχάτων—πλείστον ἐχθιστος.

(e)

PRONOUNS.

ὅδε for adverb; *ὅδ' εἰμί*, 'here I am.'

ἀνὴρ ὅδε, 'I.'

ἄμός or *ἁμός* for *ἐμὸς* and *ἡμέτερος*.

τις, some one = many a one = some person or thing of importance = some considerable part.

αὐτὸς αὐτόν frequently in juxta-position.

οἶος or *οἷός τε* = *τοιούτος ὥστε*, 'able to.'

μὴ πρὸς σε θεῶν, understanding *λίσσομαι*.

μὴ σύ γε, understanding an Imperative Mood.

ταῦτα, 'in this way.'

καὶ ταῦτα, 'and that too.'

Emphatic positions, as *τοῦμόν ἀντὶς σώμα, πόσιν τὸν ἁμόν*.

(f)

VERB.

Verb of sense governing object of another sense,
as κτύπον δέδορκα.

Middle Future in Passive Sense, as λέξομαι, τιμή-
σεται.

Imperative; οἶσθ' ὁ δρᾶσον; οἶσθ' ὡς ποιήσον, =
Shall I tell you what to do?

Infinitive, in prayers to Deities, with ellipse of
εὔχομαι.

Infinitive after adjectives, as καλὸς ἰδεῖν.

Infinitive with τὸ for ὥστε.

Infinitive elliptically after ὡς, ὥσπερ, as ὡς ἐπικαί-
σαι—ὥσπερ εἰκάσαι.

Participle for Infinitive after οἶδα, δείκνυμι, φαί-
νομαι, and other verbs, as ὦν δείξω φίλος.

Participle in periphrasis with τυγχάνω, κυρέω.

Aorist Participle with ἔχω for Perfect, as πτήξας
ἔχω.

ἐπήνεσα, ἔδεια, ἔκλαυσα, ἀπέπτυσσα, οἶδα, ἔγνωκα,
δέδορκα, πέφυκα, used in a Present signification.

Note the following phrases:—ὡς οὐκέτ' ὄντων σῶν
τέκνων φρόντιζε δὴ—ὡς τοίνυν ὄντων τῶνδε σοὶ μαθεῖν
πάρα.

Note also:—

The use of Abstract for Concrete, as ἐπανάστασις
θρόνων = rebel, παιδουργία = parent, τροφή = brood.

Negation by interrogatives, as τίς; = no one, τίς
οὐ; = every one, πῶς; = in no way, ποῦ; = no
where.

μή with Substantive and ellipse of verb in hasty command, as *μή τριβάς ἔτι*, 'no more dallying.'

Balance of a sentence by weak antithesis of *μέν* and *δέ* appended to the same word, as

*πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων.*
especially used by Sophocles.

Metathesis, as

*σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας,*

where *δέ* is thrown back. This licence is not very frequent.

We may write *τοῖς ἐμοῖς δὲ φίλοις* or *τοῖς δ' ἐμοῖς φίλοις*, *ἐξ ἐμοῦ γε* or *ἐκ γ' ἐμοῦ*, without difference of meaning.

Tmesis, as *ἐκ δ' ἀρὰς κακὰς ἤρᾱτο*.

Epenthesis, as *ἐν οὖν τοιούτοις, ἀλλ' ἔν τοι κακοῖς*.

(g)

PREPOSITIONS.

Note the following phrases:—*ἀμφὶ τάρβει*, *περὶ φόβῳ*, 'in terror';—*ἀνθ' ὧν*, 'wherefore';—*ὥς ἀπ' ὀμμάτων*, 'as far as sight can judge';—*δι' αἰῶνος*, 'for ever';—*δι' ὄρκων*, 'with oaths';—*διὰ τάχους*, 'quickly';—*διὰ σπουδῆς*, 'zealously, eagerly';—*δι' ὀργῆς*, 'angrily';—*διὰ τέλους*, 'finally';—*δι' ἐχθρας ἰέναι τινί*, 'to quarrel with any one';—*διὰ δίκης ἰέναι τινί*, 'to go to law with any one';—*δι' οὐδενὸς ποιῆσθαι*, 'to set no value on, &c.';—*εἰς χεῖρας ἔλθεῖν τινί*, 'to come to blows with any one';—*εἰς δέον*, 'in needful time';—*εἰς καιρόν*, *εἰς ἀπαξ*

—ἐξ ἀέπτων, ‘unexpectedly;’—ἐκ τῶνδε, ‘under these circumstances;’—ἐξ οὗ, ‘from the time when;’—ἐξ ἴσου, ‘equally;’—ἐκ βίας or ἐκ χειρός, ‘violently;’—ἐκ δεξιᾶς, ‘on the right hand;’—ἐξ ἀόπτου, ‘at an invisible distance;’—τυφλὸς ἐκ δεδορκότος, ‘blind, after having had eyesight, &c.;’ ἐν βραχεῖ, ‘briefly;’—ἐν δέοντι, ‘at a needful moment;’—ἐν ὑμῖν, ‘in your power;’—ἐν τάχει, ‘speedily;’—ἐν ὄμμασι, ‘before (your) eyes;’—ἐν δεινῷ, ‘at a fearful moment;’—ἐν (adverbial) δέ, ‘and among them;’ cf. πρὸς δὲ and σὺν δὲ—ἐπὶ ξυροῦ τύχης, ἐπὶ σμικρᾶς ῥοπῆς, ‘in imminent hazard;’—ἐπ’ ἐξεργασμένοις, ‘when the deed is done;’—ἐπ’ ἀργύρῳ, ἐπὶ κέρδεσι, ‘for a bribe;’—ἐφ’ ὑμῖν, ‘in your power;’—ἐπ’ οἴκου, ‘homeward;’—τὸ ἐπ’ ἐμε, ‘as far as in me lies;’—κατ’ ἡμαρ, ‘daily;’—κατ’ ἀνθρωπον, ‘suitably to a man;’—παρ’ ἐλπίδα, παρὰ λόγον, ‘contrary to expectation;’—παρ’ οὐδέν, ‘of no account;’—πρὸς θεῶν, ‘in heaven’s name;’—πρὸς τούτοις, ‘moreover;’—πρὸς ταῦτα, ‘on these grounds;’—πρὸς ὀργήν, ‘angrily;’—πρὸς ἡδονήν, ‘agreeably;’—πρὸς βίαν, ‘forcibly.’

The use of Conjunctions and other Particles forms too large a subject to be here introduced, but must be carefully noted and imitated by the young composer, with the aid of a good Greek Grammar, and the Tragic Indices. He will find that very few sentences in Tragedy begin without some connecting particle or particles, and by diligent observation he will discover the shades of meaning in which they are severally used, and learn where and how to introduce them in his own compositions.

The following Figures of Speech are in frequent use :

(a)

PLEONASM.

αὐθις αὖ—αὐθις αὖ πάλιν—ἰκόντες οὐδ' ἄκοντες—
γνωτὰ κοῖκ ἄγνωτα—ἐν ὀφθαλμοῖς ὁρῶν, &c.

(b)

ELLIPSIS.

Πάρις γὰρ οὔτε συντελὴς πόλις—πατρός τε καὶ
μητρός, νύκτα καὶ καθ' ἡμέραν.

Frequently of μέν, as φίλως, καλῶς δ' οὔ.

(c)

PERIPHRAISIS.

Verb with object instead of a bare Verb, as μνήμη
ἔχειν for μνησθαι, σπουδὴν θέσθαι for σπεύδειν,
μάχην ποιέσθαι for μάχεσθαι, &c.

εἰμί with participle, as κακῶν οὐδέν ἐστ' ἀπὸν—ἀλλὰ
τοῖσδ' ἔσται μέλον.

Substantives : as θρήνων ὄδυρμοί—ἡλίου κύκλος
—γῆς πέδον—οὐρανοῦ ἀναπτυχαί—τειχέων περιπτν-
χαί—πύργων στεφάνωμα—ὃ κοινὸν αὐτάδελφον Ἰσ-
μῆνης κάρα—Ἀσιατίδος γῆς σχῆμα—ὃ πρόσωπον
εὐγενὲς τέκνων—τὸ μητρὸς ὄνομα—ὃ ξύναιμον ὄμ-
μα—συὸς μέγιστον χρῆμα, &c.

(d)

Epexegetis, Anacoluthon, Attraction, Hendiadys,
Zeugma, are also very frequently used. See Her-
mann on Viger, pp. 892, 895, &c.; Matthiæ's or
Jelf's Grammar, &c.;

EXERCISES.

EXERCISE I.

PENTHEMIMERS.

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| ~ ~ | ~ ~ | |
| ~ ~ | ~ ~ | |

1. Whenever he-approachea. 2. Examine thyself
3. Why praisest-thou these-things? 4. O-unhappy Orestes.
5. Day of-good-omen. 6. I-will-depart then.
7. O-great sovereignty. 8. O-just sentiment. 9. Mother, thou-barest me.
10. O son of-Creon. 11. Speak not of-Plutus.
12. O-most-excellent king. 13. Pray whither goest-thou?
14. On these grounds I-will-speak.
15. I-have-ceased to love. 16. Fly as-soon-as-possible.
17. I-am not a traitor. 18. Except this man.
19. It-is quite necessary. 20. He-swears-by Hecate.

Of good omen, *εὐφημος*. Sentiment, *γνώμη*. Pray (emphatic particle), *ὅς, ὅστις* (enclitic). Then (consecutive), *τοίνυν, ὅς*. On these grounds, *πρὸς ταῦτα*. Cease (to do a thing) *παύεσθαι, λήγειν* (with particip.). As soon as possible, *ὡς τάχως, ὡς τάχιστα*. Except, *πλὴν*, gen. Quite necessary, *πᾶσα ἀνάγκη*. Swear by, *ὀμνύναι*, acc.

EXERCISE II.

PENTHEMIMERS.

1. I-am ambitious. 2. Everywhere on-earth. 3. A midnight light. 4. O polluted city. 5. A most-swift chariot. 6. But we-two (will) now go-out. 7. May-he perish miserably. 8. Chrysothemis is-come. 9. I-have-forgotten him. 10. But I-will-speak-out-to-thee. 11. We-will-fall, if it-must-be. 12. Now then I-tell thee. 13. Rage angrily. 14. Above all-things. 15. Speak the-truth. 16. And where is he? 17. I-envy thee for thy mind. 18. Whatever we-say. 19. O stranger, art-thou-come? 20. What thing wilt-thou-do?

Ambitious, *φλόδιμος*. Every where, *πανταχοῦ*. cf. Introduction xiv. 6. a. Midnight, adj. *μεσονύκτιος*. Polluted, *μαρῶς*. Perish, mid. of *ἀλλύναι*. To come, *ἐφικεῖσθαι*, *ἦκεν* with perf. signification. Rage, pass. of *θυμῶν*. Angrily. cf. Introduction xiv. 6. g. Envy one for a thing, *ζηλοῦν τινὸς τινος*. Whatever, *ὅσα ἂν* (with conjunctive in oratio recta).

EXERCISE III.

PENTHEMIMERS.

1. I-shall-hear thee. 2. He-did me many kindnesses. 3. I-would not have-come. 4. For how (shall) this be? 5. By-no-means, king. 6. Who (is) the commander? 7. O gods and Neptune. 8. But knowest thou what to do? 9. We-serve the Gods. 10. (Some) have, others (have) not. 11. I-am-come however. 12. Do-not, I-say, restrain me. 13. He-will-certainly-not obey. 14. Not *this*, pray. 15. Let me alone then. 16. Well, I-know this. 17. You-

must not say anything. 18. If it-is no wrong. 19. And in-addition-to *these* things. 20. Chariot of Phœbus. 21. Being, I ween, *friendly* to thee.

Do a kindness to one, εἰ δρᾶν τινα. By no means, *ἥκιστα*. However, *μέγιστοι*. I say (parenthetical), I assure you, Let me tell you, *τοι* (enclit.). Certainly not (strong negation), οὐ μή with aor. subj. or fut. indic. With the 2nd person of the latter used interrogatively it forms an emphatic prohibition (as in 17). Well (confirmative), *καὶ μήν* (begins sentence). Of Phœbus, *Φοῖβεϊος*. I ween, Of course, *του* (enclit.).

An emphasis may be added to single words by the use of the particle *γε* (as with the italicised words in 14, 19, 21), or of *τοι, δή, ὅητα* (as οὐ *δὴ*, οὐ *δὴτα*, surely not), or by prefixing *καί*.

8. Cf. Eur. *Hel.* 315, Soph. *Æ. T.* 543.

EXERCISE IV.

PENTHEMIMERS.

1. Although thou-lovest him. 2. Wherefore it-is-settled. 3. Even if I-seem not to-you. 4. Truly not in-vain. 5. It-is not *what I said*. 6. Loose me, in heaven's name. 7. But not *with-impunity*. 8. But it-is not possible. 9. Both to-*thee* and to-me. 10. And no-longer say. 11. Thou-art young. 12. Really, sir? 13. I-am-conscious-of having-heard. 14. Not-seeing the stars. 15. And the-altars were-shaken. 16. Hear then now. 17. He-is a mere shadow. 18. To such-a-stage of-youth. 19. He surely did not say this.

Although, *εἰ καὶ* with finite verb, *καίπερ* with participle. Wherefore, *ἀπὸ' οὐ*. In heaven's name, *πρὸς θεῶν* (often with the person entreated interposed, as *πρὸς σέ θεῶν*). Loose, *ἀφίεναι, μεθίεναι*. With impunity, *χαλῶν*. To be (by nature), perf. or 2nd aor. of *φύειν*. Really, neuter of *ἀληθής*. Be conscious of, *συνειδέναι*. Not seeing, *ἄδερκτος* (gen. of object). Altar, *βωμός*. Mere, translate by adverb *ἄλλως*. Youth, *ἡβη*.

EXERCISE V.

PENTHEMIMERS.

1. O seed of-Achilles. 2. Speak auspicious-words.
 3. Telemachus, stay. 4. Well, I-am-afraid. 5. The
 gifts of-Venus. 6. We-shall-be-saved. 7. Bridal of-
 Helen. 8. But he-said, enough for-me. 9. (I-have)
 not yet ceased. 10. You-Sir, what ails you? 11. He-
 cuba is-dead. 12. (Dost-thou) then want anything fur-
 ther? 13. (Let-us) not-yet groan. 14. Troop-leading
 men. 15. Queen Minerva. 16. The shores of-Calydon.
 17. He-was-uttering neighings. 18. Scornor of-fear.
 19. By-thy arts. 20. They-came to blows. 21. Such
 (is) the vaunt. 22. By frantic force. 23. He-utters
 imprecations. 24. A righteous people. 25. An un-
 righteous tyrant.

Achilles, Ἀχιλλεύς. Auspicious, εὐφημος. Telemachus, Τηλέμαχος.
 Stop, ἐπέχειν. Venus, Κίπρις, -ἶδος. Bridals, ὑμέναος. Enough, ἄλκις,
 adv. You Sir, οὗτος. Ail something, Have something happen to
 one, πάσχειν τι. To be dead, perf. of θνήσκω. Further, ἔτι. Yet,
 πω (enclit.), not yet, οὐπω, μήπω. Troop-leading, λοχάγός. Minerva,
 Ἀθηνά. A neigh, φρῦγμα. Utter, ἰέναι. Scornor, γελαστής. (Come)
 to blows, ἐς χεῖρας. Frantic, μᾶνιάς, -ἰδός, μαινᾶς, -ἰδός, f. μαινόλης,
 -ου, m. Utter imprecations, δρᾶσθαι (with cogn. acc.).

EXERCISE VI.

PENTHEMIMERS.

1. What in-the-world has happened to thee? 2.
 Wilt-thou we-fly? 3. I deny-it. 4. Both within and
 without. 5. Thou-wilt-destroy me, Ulysses. 6. O
 friend, be-taught. 7. Pray what would-you-say? 8.
 Not I, at-all-events. 9. (Did-I) not then say this? 10.

The tower is-taken. 11. If anywise I-could. 12. Whither in-the-world can-we-fly? 13. Horses and all. 14. The love of-Semela. 15. Son of-the huntress. 16. To the-centre-of the-forum. 17. The land of-Eteocles. 18. Won't you-stay silent? 19. Priam wedded me. 20. She-married Ægeus. 21. Such being the case. 22. And there I-shall-die. 23. Alas for the folly. 24. In-addition-to the others. 25. Does she-laugh at me?

I (emphatic), *ἐγώ γε*, often, *ἐγὼ μὲν*. Friend (in vocat.), *ὦ τᾶν*. Not—at all events, *οὐκ οὖν*, in questions = not then? Therefore, *οὐκοῦν* without negative signification (cf. Lexicon). Be taken, *ἀλσκεσθαι*. Whither in the world, *πῶς γῆς*; And all, dat. case of *αὐτός* in agreement. Hunter (huntress), *κύναιος*. Forum, *ἀγορά*. Stay silent, *ἀπέχεσθαι σίγα*. Wed, of man *γαμεῖν* acc., of woman *γαμίσθαι* dat. Alas for, *φεῦ, ὦ μοι*, with gen. Laugh at, *ἐγγελάειν*, dat.

21. *As (things) having (themselves) thus*, gen. absol.

EXERCISE VII.

PENTHEMIMERS.

1. I-spurn (aor.) her. 2. By treacherous arts. 3. O glutton. 4. I-pine with-poverty. 5. Trembling thrills me. 6. And here he-spake. 7. A certain pale old-man. 8. By (prep.) the banks of-a-fountain. 9. I have a certain boy. 10. Will-you not tell? 11. It-shall not be long (adv.). 12. What pray may it-be? 13. Let-her-remain at (κατά) home. 14. He-was long (adj.) away. 15. Lo, I-am-silent. 16. A temple of-Diana. 17. Diana proclaimed. 18. No by Neptune. 19. What say-ye? What speak-ye? 20. Stay with us. 21. But mayest-thou-prosper. 22. O hated-one, art-thou-come? 23. We knew not. 24. Know well that-thou-didst-err. 25. Not-even if he-do anything.

Spurn, *ἀπορῖναι*. Glutton, *γαστρίμαργος*. Pine, *ρήκειν*, perf. also used as pres. Thrill, *ὑφέρεται*, acc. Bank, *ὄχθος*. Tell, *φράσκειν*. Long, *χρόνιος*, *δῆρós* (neut. used adverbially). Lo, mid. imperat. of *εἶδον*. Diana, *Ἄρτεμις*. Proclaim, *ἀπαγορεύειν* f. *ἀνερῶ*, aor. *ἀνείπον*. No by—*μή*, with acc. of person sworn by: *μή* alone would not necessarily imply a negative, but has this force from the negatives with which it is joined; it is very seldom found with a positive particle. Clearly, well, *σάφα*. Prosper, *ἐπύχειν*. A hated person, *μισός*

10. Use *ἀν* and optat.

EXERCISE VIII.

HEPHTHEMIMERAL ENDINGS.

— | — | — | — | —

1. To-move (aor.) every stone. 2. I bid a long farewell. 3. But I-know not how I-must-tell. 4. A bull, a furious monster. 5. He was-fairest in-body. 6. By the laws of the-Greeks. 7. May-I not dwell-with fear. 8. But wilt-thou-drive me out of the land? 9. What-sort-of evils do-we-suffer. 10. I-shall-lie beneath the ground. 11. You suspect things you ought not. 12. She-devised this abomination. 13. This handicraft. 14. First answer again. 15. Through a long absence. 16. Give (the) boy to-the-sons-of-Danaüs. 17. I-happen to-have-been-deceived. 18. For no-where wilt-thou-destroy me. 19. After the fashion of Ixion. 20. To kill (his) mother Hermione. 21. Under the earth (is) my habitation. 22. Now (I), Clytemnestra, call. 23. (I-did) not choose this voluntarily. 24. (They-did) not destroy thee then (of time). 25. How, then, will this come-about? 26. Or (did) some fear prevent him? 27. By-no-means call them out. 28. This at least I can emulate. 29. I-shall-certainly-not be-taken by-guile. 30. As I hate thy person.

I bid farewell, *χαίρειν λέγειν*, Bid a long f., *πολλὰ χ. λ.* Monster, *τέρας*. To be fairest, *καλλιστεῖν* and *-εσθαι*. Dwell with, *συνοικεῖν*. Suspect, *ὕποψιν*. Devise, *μήδεσθαι*, *μηχανάσθαι*, *ράπτειν*. Abomination, *σπύγιος*. Handicraft, *χωρωναξία*. Answer, *ἀποκρίνεσθαι*, *ἀντιπεῖν*. Absence, *ἀπουσία*. Happen to be, *κῦρεῖν* (more seldom *κῦρειν*). In the fashion of, *ἐν τρόποις*, *ἕκην* with gen. Prevent, *ἐργεῖν*, *κωλύειν*. Emulate, *ζηλοῦν*. A person, *κάρα* (used pleonastically, as *Ἰσμήνης κάρα*=*Ἰσμήνη*).

EXERCISE IX.

HEPHTHEMIMERAL ENDINGS.

1. I having-learnt these-things. 2. I-revered the-oracle of the-god. 3. (Wilt-thou) thrust me out of-the-land unjudged? 4. If I-am-naturally an evil man. 5. For thou-considerest not even these-things. 6. To do righteous things being (himself) just. 7. We-shall-flee indeed, sister. 8. He-seized the-reins in-both-hands. 9. Like a sea-faring man. 10. With-a-blast from-the-sea. 11. The-other-side of-this land. 12. The-fire-forged bits in-(their) jaws. 13. There-was only need of-a-pretext. 14. I-know that-they-are bitter to-us-twain. 15. But if not, he-shall quickly know. 16. If-indeed (*εἴπερ*) in thine (pl.) at-least. 17. Nor have-I pleasure in-life. 18. Of both pious and good. 19. And it-shall not be-denied. 20. I-said long-ago that I-gave (it). 21. Both the mind and the eyes (acc.). 22. He-followed the-chariot-rail. 23. I-knew not in what wise. 24. Joy of-virgins. 25. And dangerously for-mortals. 26. Mayst-thou never know who thou-art. 27. I-should-have-been-doing many-things even against-my-will. 28. And he-brought cessation. 29. Sending supplicating prayers. 30. Slander me not to-the-army.

Learn, *πυνθάνεσθαι*. Oracle, *χρησμός*. Unjudged, *ἀκρίτος*. Sister, *κίσσις*, *κασιγνήτη*, *ἀδελφή*. Rein, *ἵπτα*. Sea-faring, *ναυβάτης*, *ναυτίλος*.

Blast, *φύσημα*. The other side, *τὸ ἐπέκεινα*. Fire-forged, *πυργηγής*. Bit, *χαλῶς, στόμιον*. Pretext, *πρόφασις, σκήψις*. Pious, *εὐσεβής*. Deny, *ἀρνείσθαι, ἀπαρνείσθαι* (of. *Lexicon*), *ἀναινεσθαι*. Chariot-rail, *ἀντηξ*. Follow, *ἑπεσθαι, συνέπεσθαι, ἀκολουθεῖν*. Of virgins, *παρθένειος*. Dangerous, *ἐπικίνδυνος*. Cessation, *ἀνάπαυλα, ἀμπνοή*. Supplicating, *ἐκέσιος*. Slander, *διαβάλλειν*.

EXERCISE X.

(From this point hyphens are generally omitted, and the pupil is left to judge which words are emphatic and must be expressed.)

HEPHTHEMIMERS.

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| ~ | ~ | ~ | ~ | ~ | ~ | ~ |
| ~ | - | ~ | - | ~ | - | ~ |

1. That thou mayest suffer what thing? 2. How could I praise this? 3. Do thou thine own affairs. 4. I first called thee father. 5. O gods, may these things be. 6. I, be assured, none other. 7. Friendless, deserted, citiless. 8. The-old-man said just things. 9. I never yet asked. 10. Hippolytus son of Theseus. 11. This is a great sovereignty. 12. He is here somewhere near. 13. He came as pretending sorrow. 14. Knowest thou then whither they are gone. 15. If she happens to be present. 16. For the god will pardon. 17. He went to Persephone's (house). 18. Didst thou also stand by the man? 19. The deed is not to be dared. 20. This would in sooth have been becoming. 21. These words are foolish. 22. But I too will go thither. 23. He gained for himself death. 24. Well, I came on *thy* account. 25. *Thee* I mean, the watchman.

Not, never, yet, *οὐπώποτε*, *οὐδέπώποτε*, with past tenses, *οὐδέποτε*, *οὐπω*, with present and future. Under pretence, With show of, *ὡς δῆθεν*, *ὡς δὲ*. Pardon, *συγγιγνώσκειν*. Persephone, *Περσεφόνη*. *Περσέφασσα*, or *Φερσέφασσα*. To be dared, *τλητός*.

24, 25. For emphasis see note to Exercise III.

EXERCISE XI.

HEPHTHEMIMERS.

1. Jocasta bare me. 2. They call me Polynices. 3. What (is) the-being-deprived-of country? 4. Phœbus prophesied to Eteocles. 5. He died by violence at the hands of enemies. 6. We must bring forth arms then. 7. Thou offerest me great insult. 8. I am come to thee a suppliant. 9. I thank thee, thou didst me a kindness. 10. Know that I am deprived of children. 11. The god himself will release me. 12. Yes (ye), whenever thou shalt have called him. 13. But the godsend is mine. 14. The name of Peleus is illustrious. 15. And these (*ταῦτα μὲν*) things indeed (are) such. 16. O seed of Laomedon! 17. This conduct betokens a bad man. 18. How (art) thou this man's general? 19. Farewell, O house of my sires. 20. O city queen Minerva. 21. Come tell (me) now the peril. 22. Preserve and guard them. 23. Helen left Menelaus. 24. Destroy me not untimely. 25. Be bold speaking the truth.

To be deprived of, *στέρεσθαι* in present and imperfect (cf. *στερεῖν*). Country, *παῖτρα*, *πατρίς*. Bring forth, *ἐκφέρειν*, verbal adj. *ἐξοιστός*. To offer an insult to one, *ὕβριζεν τινα*, often with cognate accusative. To thank, decline with thanks, *ἐκταυῖν*, often without case. Godsend, *ἔρμαιον*. Yes, aye (in affirmative answers when a further statement is added), *γε*. Peleus, *Πηλεΐς*. Of a city, *πολιᾶς*, *-ᾶδος*. Come, *φέρε*, *ἄγε*. Untimely, *ἄωρος*.

5. *Ἄτ*, *πρός*, genitive. 6. Then, *τοι ἄρα*.

EXERCISE XII.

HEPHTHEMIMERS.

1. Is it not better to die? 2. Wilt thou require, Phaethon? 3. May that not happen, gods. 4. Thee do I mean, Medea. 5. Let this word be enough. 6. Such things, let me tell you, they say. 7. He surely did not this. 8. I know not how to say this. 9. Whither, pray, must we betake ourselves, Hæmon? 10. I am accustomed to learn by suffering. 11. And now suppose the deed done. 12. Alas, alas, how terrible to be wise! 13. He comes up to the man. 14. Well, and he spoke *the-truth*. 15. Come then, but nevertheless hear. 16. On account of this transaction. 17. Man is a strange creature. 18. Yoked in wedlock to Paris. 19. Unfathomed, unconjectured. 20. Let us preserve freedom. 21. He came to us on the sixth day. 22. A mother for her son's sake. 23. And he sported like a dolphin. 24. I call Pity to witness. 25. Know that by stratagems thou deceivedst me.

Interrogative particles *ἄρα, ἤ*. Affirmative replies are anticipated by *οὐ, οὐκουν, ἄρ' οὐ, ἤ γάρ* (in most cases), *μὲν οὐ* (rarely used): negative by *μή, μὴν, ἄρα μή, ἤ τού, sometimes μὴν μή*. Be accustomed, *εἰσθῆναι*. And now suppose, *καὶ δὲ* with perfect. Well, and, *καὶ μήν*. On account of, *χάρου, ἐκάρι, ἐρεκα (οὐρεκα)*. Transaction, *πράγμα, πράγος*. Unfathomed, *ἀβυσσος*. On the sixth day, *ἐκταῖος*.

1. Is it not? *οὐκ οὐ;*

EXERCISE XIII.

HEPHTHEMIMERS.

1. Come within this dwelling. 2. For these certainly-will-not recognize thee. 3. Bury (the) children

as I said. 4. Never will I *voluntarily* go away. 5. Diomed, hear'st (aor.) thou not? 6. We must join conference. 7. These men hunt offices. 8. A flower that has tasted no rain. 9. We go on board the ship. 10. But up, depart, old man. 11. An envious woman's sting. 12. Yoked by this necessity. 13. He is on the ruler's side. 14. In heaven's name, say who thou art. 15. But this, I imagine, thou knowest. 16. Because he sinned so greatly. 17. But know that thou hast not escaped. 18. Nought dreadful has been done. 19. Come, tell me, Peirithous. 20. Erect a mother's temple. 21. I respect my father. 22. Agamemnon, I entreat thee. 23. Art thou able to persuade him? 24. Parthenopæus Arcadian boy (nom.). 25. Go, high-vaunting slave.

We must join, verbal of *συνάσπειν*. That has not tasted, *ἀγευώς*. Ship, *πλοῖον*, *ναῦς*. Up, Away, Come (hortative particle), *εἰα*. Sting, *οἶστρος*. Yoke, *ζεύγνυμι*. On the side of, *πρός*, genitive. I imagine, *οἶμαι*, *δῆπον*. Erect, *ἰδρύειν*. Respect, middle of *αἰσχύνομαι*. Entreat, *αἰτεῖσθαι*, *ἰκετεύειν*. Able, *δυνατός*, *οἶος*, *οἷός τε*. Arcadian, *Ἀρκάς*. High-vaunting, *ὕψικμπρος*.

3. In Tragedy it is not unusual to omit the definite article before a substantive where in English we should express it: sometimes it is dropped before an infinitive, as *φρονεῖν* = *τὸ φρονεῖν*; also before the substantive with *οὗτος* or *ὁδε*, thus *ἄνδρες οὗτοι* may mean "these men," in prose it would signify "these are men."

EXERCISE XIV.

HEPHTHEMIMERS.

1. Whose disciple art thou? 2. Gain not from every side. 3. Restrain the tamper always. 4. Ah me! these things are determined. 5. Behold the tyrant. 6. Remember thou art a man. 7. An oath is firm.

8. Folly (is) something blind. 9. Convey her within. 10. Grant me this favour. 11. The vessel is unscathed. 12. He fixed an unaverted eye. 13. She came in shedding tears. 14. I seem to incur ridicule. 15. He found an opening for words. 16. O Ocean, ruler of rivers. 17. We live in a foreign land. 18. Speak quickly what was done. 19. I released thee with willingness equal to thine own. 20. He brought me with unwillingness equal to mine. 21. Himself by his own hands. 22. We ought not to fight-against the Gods. 23. Stab ye, spare not. 24. After faring as thou farest. 25. But the former happiness is gone. 26. And of whom thou thyself wert leader.

Gain, *κερδαίνειν, καρποῦσθαι*. Temper, *θῦμις, ἀργή*. Folly, *τὸ ἀλόγηρον*. Unscathed, *ἀκραιφής*. Fix (of gaze), *ἐπέχειν*. Shed tears, *δακρυρροεῖν*. Incur (fine, ridicule, &c.), *ἀφλισκάνειν*. Opening, *ἀφορμή*. Ruler, *ἀρχός*. Quickly, see Introduction, p. xxix. Stab, *κερτεῖν*. Spare, *φείδεσθαι*. Be gone, *φρούδος* (often without copulative verb), *οἴχεσθαι*. Leader, *τῆγος*.

17. *κατά*. 19. *ἐκόν σ' ἐκόντα*.

EXERCISE XV.

PENTHEMIMERAL ENDINGS.

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1. His own nature (acc.) 2. Call him out. 3. Tell, pray, what thou sayest. 4. To an inaccessible mountain. 5. For if he be found. 6. King of this land. 7. Nay rather a net. 8. Thou seest me with pleasure. 9. Not a relation. 10. He will not be hated. 11. Of (περὶ) which you speak. 12. To fall by his son's hand. 13. Jocasta will wait. 14. Falling

(nom. sing. neut. part.) upon me. 15. Which I will quickly declare. 16. Polybus! old man. 17. He begat me not. 18. Not knowing what thou doest. 19. Not even under this. 20. And what says he to me? 21. Unless in-some-degree by fate. 22. Whence we must bring. 23. Who was the worker? 24. Not even under the yoke. 25. To those who know not.

Inaccessible, ἀβαρὸς. Net, δίκτυον. Nay rather (corrective superlative), μὲν οὐν. Relation, συγγενής, ἐγγενής. Hate, στυγεῖν, ἐχθαλεῖν. Incline, fall, πέτεω. Worker, ἐργατής. Declare, ἐξέτιναι.

EXERCISE XVI.

PENTHEMIMERAL ENDINGS.

1. Worse than before. 2. Desiring-to-do a mischief. 3. And these plains. 4. No evil, be assured (τοί). 5. Did he escape thee? 6. I do not at all yet wish. 7. The telling falsehoods. 8. Not my bow and arrows. 9. From what (a father) wert thou nurtured. 10. And thou wilt become a villain. 11. In that day. 12. For dread he will not. 13. We must rule, of course. 14. Towards his master. 15. But he who is nought. 16. Have we perished? 17. And a prey for birds. 18. Not to them, no. 19. That he might capture with the spear. 20. And to do what he wishes. 21. Even if they (neut. pl.) be exceeding just. 22. He has no small conceit. 23. I will come hither. 24. We must not bury. 25. If you were to get a shield.

Before, πρῶ, τὸ πρῶτον, πρῶτος. Desire to do, δρασεῖν. Plain, πεδῖον. Bow and arrows, τόξα. Dread, δυνεῖν, ταρβεῖν. Of course, Why not? τί μήν; τί γάρ; Prey, ἐλωρ. Exceeding just, ὑπέρδικος. To be conceited, φρονεῖν μέγα. Shield, δρεῖς.

EXERCISE XVII.

SINGLE LINES.

(For scheme see page ix of Introduction.)

1. Clearest token to wise men. 2. We are cast out of the house of Erechtheus. 3. How is a great store of evils revealed! 4. But what kind of name does his father call him? 5. He has fields by the very road, as it seems. 6. They say that they were made like stars and are twain deities. 7. For we came to such a depth of woe. 8. Didst thou see the unhappy (lady), or dost thou speak from hearsay? 9. Why, old man, dost thou hide thy head and shed tears? 10. Gods, let me tell you, must be wiser than men. 11. May I not be seen to do *him* wrong. 12. Aye, and if I tell not, I consent to die. 13. And this house of the Pelopidae of many murders. 14. If thou didst dreadful things, thou must also suffer dreadful things. 15. Man is only breath and shadow. 16. For all things, you must know, sound to him who is afraid. 17. Atalanta will kill with far shooting arrows. 18. Monarchs (become) wise by fellowship with the wise. 19. I was a fool after all, nay rather nowhere in sense. 20. So that from this chance you were called who you are. 21. Being a carpenter, you meddled with things (that were) no wood work.

Clear, σαφής, τράης. Token, σημεῖον, τέκμαρ. Store, θησαυρός. Make like, ὁμοιοῦν. From hearsay, κλέων, participle. Consent, Engage, ἐφίσταμαι. Of many murders, πολλοφόροι. Far-shooting, ἐκτεβόλος. Sound, ψοφεῖν. Fellowship, συνουσία, ὁμιλία. After all, In fact, ἀρα. Of-wood-work, ξυλουργικός. Carpenter, τέκτων.

6, and second part of 8, translate by part. and finite verb.
11. Express both pronouns.

EXERCISE XVIII.

SINGLE LINES.

1. Away, away, boy, these things are not for thee to hear. 2. If my body is enslaved, yet my mind is free. 3. To die is best, how then can I die well? 4. They cross the mid deep of the Ægean channel. 5. Thou sayest things, old man, not worthy of a wise man. 6. Tell me that on account of which I set out (aor.). 7. To this become more stubborn than the sea. 8. I hate haughtiness and what is not friendly to all. 9. He pines, being without food for (now) the third day. 10. The hands are pure, but the mind has some taint. 11. I am no seer to know clearly invisible things. 12. Wouldst thou receive any (advice) from me if I counselled well? 13. Such are mortal affairs, nought remains in the same (state). 14. Third came on Etæcelus, Argive by birth. 15. Draughts and dice, delightful remedy for idleness. 16. They do not at all shudder at darkness their accomplice. 17. Thou livest both childless and wifeless and homeless. 18. Stay, that thou mayest clearly learn thy fortunes. 19. I (fem.) myself also wonder when I look upon this, stranger. 20. Knowest not thou that in me thou lookest upon the attendant of thy brother?

Fit to be heard, *ἀκουστός*. Enslaved, *δούλος*. Cross, *περᾶν*. Set out, *στέλλεσθαι*. Stubborn, *αὐθαδής*. Haughty, *σεμνός*. Pine, *φθίνειν*. Without food, *ἀσitos*. On the third day, *τριταίος*, used also with *ἡμέρα*, *φάος* &c. for third day. Pure, *ἀγρός*. Taint, *μίasma*. Seer, *μάντις*, *τεράσκοπος*. Draughts, *τέσσοι*. Dice, *κύβοι*. Idleness, *ἀργία*. Shudder at, *φρίσσειν*. Accomplice, *συνεργάτης*. Homeless, *ἀνέστιος*. Stay, *ἐπέχων*. Attendant, *πρόσκολος*, *ἐπισθόκων*.

EXERCISE XIX.

SINGLE LINES.

1. He is ashamed of the matter, do not convict him.
2. I am not sated with gazing on thy face.
3. Physician of others, himself full of sores.
4. Resolve not to revere mortal things too much.
5. Cups to the number (of) twice sixty.
6. Lady, we have been betrayed by secret arts.
7. Woman's oaths I write on water.
8. He was a new born babe in his mother's arms.
9. For no one loves life like he does who is growing old.
10. Neoptolemus, son of Achilles, give me thine arms.
11. To keep-silence when one ought, and to speak words-in-season.
12. It is thy fate to be married, mine to marry.
13. The prosperous man we deem to be also wise.
14. A just and most hospitable state.
15. Eteocles (acc.) and the renowned might of Polynices.
16. To give to mortals the-grief-assuaging vine.
17. Not a citizen, but a foreigner from another land.
18. You must kill your husband by poison.
19. Whether as a spectator or for the sake of oracles?
20. If speech is silver, silence is gold.

To be ashamed of, *αἰσχύνεσθαι*. Convict, *ἐξελέγχειν*. Sate, *ἐμπιπλάσαι*. Face, *πρόσωπον*, *ὄψις*. Sore, *έλκος*. Resolve, *γινώσκειν*. Revere, *αἰδέεσθαι*. Cup, *ἐκπωμα*. Betray, *προδιδόναι*. Lady, *γυνή*, *δέσποινα*. Secret, *λαθραῖος*. Write on, *γράφειν εἰς*, with accusative. Newborn, *νεογενής*, *νεογνός*. Arm (bent), *ἀγκάλη*. Grow old, *γηράσκειν*. Seasonable, *καίριος*. To be prosperous, *εὐτυχεῖν*, *εὐημερεῖν*. Hospitable, *φιλόξενος*, *εὖξενος*. Grief-assuaging, *παισιλυτικός*. Citizen, *δωτός*, *δημότης*. Stranger, *ἐπακτός*, *ἐπηλύς*. Spectator, *θεατής*. Oracle, *μάντευμα*.

20. Speech, translate, *the speaking*, article with infinitive. Silence, *the not (speaking)*.

EXERCISE XX.

SINGLE LINES.

1. Be bold, for justice hath great strength. 2. Bronze is a-mirror-of-the-form, but wine of the mind. 3. We-are-mad all whenever we are angry. 4. Words are healers of rash anger. 5. O fool, wrath in misfortunes (is) not expedient. 6. Wrath (is) the-cause of greatest ills to-mortals. 7. There is nought righteous in the present generation. 8. All lions are valiant. 9. He who knows things-useful not he who knows many-things (is) wise. 10. But I will speak, comprising (aor.) much in brief speech. 11. Some men when faring well are evil minded. 12. A-man's character is discerned from speech. 13. From ill beginning issues (γίγνεσθαι) an ill end. 14. Folly to me seems to be something blind. 15. From deeds unfair fair words are none. 16. Fly pleasure bringing damage afterwards. 17. A righteous daring even God assists. 18. Fortune assisteth not the spiritless. 19. Good is the ending of a righteous life. 20. The fruitage of the just man doth not perish.

Be bold, *θαρεῖν*. To have strength, *ισχύειν*, *σθένειν*. Mirror, *κάτοπτρον*, *ἐνοπτρον*. Form, *εἶδος*, *μορφή*. To be mad, *μαίνεσθαι*. To make angry, *ὀργίλειν*. Rash, *μάταιος*. Fool, *ἄφρων*, *μῶρος*. Expedient, *σύμφωρος*. Cause, *αἴτιος* adjective, *αἴτια* substantive. The present, *ὁ (ἡ, τό) νῦν*. Valiant, *ἀλκίμος*, *εὐνυχος*, *θρασύπλαγχος*. Useful, *χρήσιμος*. Comprise, *συλλαμβάνειν*. Some, *ἐνιοί*, *εἰσιν οἱ*. Character, *χαρακτήρ*. Discern, *γνωρίζειν*. Damage, *βλαβή*. Daring, *τόλμα*, *θάρσος*. Assist, *συλλαμβάνειν*, dative of person. Spiritless, *ἀθυμος*, *ἀσπλαγχος*.

EXERCISE XXI.

SINGLE LINES.

1. Walk the straight (path), if thou art just. 2. Who doeth no injustice needs no law. 3. To speak the truth is ever best. 4. The speech of truth is naturally simple. 5. Even a poor man may be in-honour. 6. Toils are sweet when toil is over. 7. Let none advise me (*τὰ ἐμὰ*) who hath suffered not. 8. Thoughts have more power than strength of hands. 9. Assuredly thou wilt not ever attain to the highest-things without toil. 10. A like minded woman (is) an-excellent possession to a man. 11. The wise man should form alliance in his own condition (*καθ' αὐτόν*). 12. O mortal things, O minds of women! 13. To children nought is sweeter than a mother. 14. O wealth, how far the easiest weight art thou to bear! 15. Of many ills money's the cause to men. 16. Being rich and knowing nothing else (is) stupid. 17. The king himself hath banished his own child. 18. Would I had never drawn the sword on him! 19. I knew he was not in his perfect wits. 20. And thereof came it that the-man was mad. 21. Thy husband is not master of his wits. 22. Come, let me bring thee on thy way, my son. 23. But nowise scathless shalt thou vent this word. 24. If I meet not the occasion, put me straight. 25. Thou'rt come unfurnished both of shields and soldiers.

Walk, *βαδίζειν*. Do injustice, *ἀδικοῦν*. Simple, *ἀπλοῦς*. Poor (= of small means), *πένης*, *ἀπλουτος* (= destitute), *πτωχός*. Be finished, over, *μεταλλάσσεσθαι*. Highest, *ἄκρος*. Without, *ἀνευ*, *ἀνερ*, *χωρίς*. Likeminded, *ὁμόφρων*, *συμπαθής*. Possession, *κτῆμα*. Alliance, *κῆδος*. Should, Must, translate by *δεῖ*, *χρή*, *χρεών* (*έστι*) or verbal in

-τέος. Of woman, γυναικεῖος. Stupid, σκαῖος. Would that, εἴθε, εἰ γάρ, with optative, of things possible: of things impossible, with past tense of indicative; or ὥφελον, often εἴθε or ὡς ὥφελον, with infinitive. Draw, ἔλκειν. Be in one's senses, ἔχειν νοῦν σῶν. Thereof, αὐτόθεν. Mad, ἐμμανής. Master of, ἐπήβολος, genitive. Bring on the way, εἶναι πρόπομπος ὁδοῦ. Scathless, χαίρων. Vent, of speech, ἐκρίπτειν, Meet occasion, τυγχάνειν καιροῦ. Correct, μεθαρμόζειν. Unfurnished, ἀσκενος.

20. Translate, *the man became (καθίστασθαι) mad.*

EXERCISE XXII.

TWO LINES.

1. O children, follow this way, for I have in turn appeared as a new guide to you twain, just as ye to (your) father. 2. But it is impossible, for how could I bring the same army back again if I once feared? 3. For thoughtless idleness brings forth nothing good, and God does not support the lazy. 4. Let us march then with all speed, for it is impossible for blame ever to attach to just zeal. 5. Alas, alas, this now (ἤδη) is a mighty bane to men, when one knows the good but uses it not. 6. Aye thee (σὲ δὴ), thee who-art-bending (particip.) thy head to the ground (I call); dost thou admit or deny that thou hast done this? 7. For whoever lives, as I, in many evils, how does he (ὅδε) not gain by dying (aor. part.)? 8. For to some straightway, to others in after time, their pleasant things become bitter, and in turn welcome. 9. Tell me but (ἄλλα) this; often, be assured, did little words ere this (ἤδη) lay prostrate and again-set-up mortals.

Guide, ἡγεμών. New, καινός. This way, ὁδε. Back again, ἀθίς, πάλιν. Once, ἀπαξ, εἰσάπαξ. Fear, τρεῖν, τρομεῖν, ταρβεῖν, δκνεῖν. Thoughtless, εἰκαῖος. Lazy, ἀργός, Be lazy, ἀργεῖν. Support, παρίστασθαι, dative. With all speed, ὡς τάχος, ὡς τάχιστα. It is impossible,

οὐκ ἔστιν ὅπως, ὅπου. Blame, μῶμος. Zeal, σπουδή. Admit, Assent, φασαί. Deny, καταρνέσθαι (words of denying generally take μή before the infinitive of the action denied, if preceded by a negative, μή οὐ). Straightway, ἡδὲ, αὐτίκα. Prostrate, σφάλλεω. Raise up, κατορθοῦν.

EXERCISE XXIII.

TWO LINES.

1. He shall sit together with Castor and Pollux in the vault (πόλος) of heaven, a saving (deity) to sailors. 2. But about shame I myself too am-in-doubt, for there-is both need of it and in some cases it-is a great evil. 3. I also sent watchers and spies of the army, who I trust do not loiter on the way. 4. Now (γάρ) it enslaves a man, even if one be bold-hearted, when he-is-conscious of his mother's or his father's sins. 5. This man has escaped the penalty of bloodshed, for the number of the lots is equal. 6. Now when strength and justice are-yoked-together, what kind of pair is stronger than these? 7. Here however all the interests of mankind suffer, when they wish to heal ills with ills. 8. Most painful is this (pl.) if, when-it-is-possible to settle (matters) well, one inflicts and brings the hurt on himself. 9. How sweet is it for those in evil plight to forget even for a little time their present ills. 10. Therefore in secret-do nothing, for all-seeing and all-hearing time reveals all things.

Sit with, συνθάκος εἶναι τι. Shame, αἰδώς. About, περί. Be in doubt, δυσκρίτως ἔχειν. In some places, ἔστιν οὐ. Watcher, Spy, σκοπός, κατοπτήρ. Loiter, ματαῖν. Enslave, δουλεῖν. Be conscious of, συνειδέσθαι. Penalty, ποινή, δική, ὅμολα, ἀποσφα (plural). Bloodshed, αἷμα. Lot, πῶλος, ψῆφος. Number, ἀριθμός, ἀριθμημα.

Be-yoked-together, συζυγεῖν. Pair, ζευγῆς. Strong, κάρτερος. Interests (of a person), τὰ (sc. πράγματα) with genitive. Suffer, νοσέειν. Most painful, ἀλγιστος. Settle, τιθέναι, τίθεσθαι, mid. εἰ θ.=make the best of. Inflict, προστιθέναι. Forget, λανθάνεσθαι, ἀμνημονεῖν, genitive. Do in secret, κρύπτειν. Reveal, ἀναπτύσσειν, ἀναδεικνύναι, φαίνειν.

2. The preposition may stand after its case, and even at a distance from it.

3. Who, τοῖς.

8. Inflicts and brings, translate by participle and finite verb.

EXERCISE XXIV.

TWO LINES.

1. For we are not eager to make our life illustrious by words more than by our-deeds (τὰ δρώμενα). 2. Thou art clever with (thy) tongue, but I know that no man (is) just whoever speaks well on every ground (ἐξ ἅπαντος). 3. Mayest thou perish miserably, and may the gods below never free thee from thy present wailings. 4. But the proverb of men is true, The gifts of foes are no-gifts and not profitable. 5. None of mortals, O women, could ever escape disgrace against whom even Zeus shall launch-forth mischief. 6. Alas, though hardly to be sure, yet I do give way from my resolution (καρδία) so as to do (it), but one must not have an-adverse contest with necessity. 7. A wise dicer ought to be content with what falls-out to him (aor. part. pl.) and make the best of it, but not bewail his luck. 8. Die not thou in common with me, nor claim that which thou didst not touch, my death will be enough (translate, *I shall suffice by dying*). 9. Father, the gods implant wisdom in men, a possession highest of

all that (translate, *as many as*) exist. 10. Sister, do not, pray, do not deprive me of the honour of dying with thee and (with thee) of purifying the dead.

Be eager, σπουδάζειν. Illustrious, λαμπρός, ἐνδοξος, εὐκλεής. Free from, ἀπαλλάσσειν (τινός). Wailing, γόος, στόνος. Proverb, παροιμία. That is no gift, ἄδωρος. Profitable, ἐνέσιμος. Send, Launch, against, ἐφορμᾶν. So as to, ὥστε or the article τό with infinitive. Contend unsuccessfully, δυσμαχεῖν. Dicer, κῦβευτής. Fall out (of lot, dice), ἐκπίπτειν. In common with, κοινά, adverbially. Touch, θιγγάνειν, ἀπτεσθαι. Claim, ποιεῖσθαι ἑαυτοῦ. Suffice, ἀρκεῖν. Implant, φθεῖν, φύτευειν. Deprive of honour of doing a thing, ἀτιμάζω (with μή and infinitive). Purify, ἀγνίζειν.

5. It is allowed to separate certain words by tmesis, as οὐδ' ἄν ἔρεpos, οὐδ' ἄν εἰς.

6. To be sure—yet, translate by μέν—δέ.

EXERCISE XXV.

TWO LINES.

1. There is not, as it seems, a-remedy of-anger other than a-serious word from a friendly man. 2. When two are speaking, if the one is angry (gen. absol.), he who resisteth not the words is (the) wiser. 3. Ah dear, how good in-all-ways is discretion, and (how it) wins good reputation among men. 4. Pleasant life and wretched cowardice would re-edify neither house nor country. 5. A just man is not he who wrongeth not, but he who, when he can wrong, chooseth not. 6. If we are reft of our domestic wealth, yet noble birth remains, and noble nature. 7. How true in fact it was, O son of Creon, that of good men good children are produced. 8. How vain is noble birth compared with (πρός) money, for riches bring the worst among the first. 9. An ill are women, citizens, but still one cannot keep a house without an ill.

Bemedy, ἄκος, φάρμακον. Serious, σπουδαῖος. Be angry, pass. of θυμοῦν. Resist, ἀντιτελεῖν. In all ways, πανταχῇ. Win, mid. of κομίσκω or φέρειν. Life, βίος, αἰών. Cowardice, ἀνανδρία. Be reft of, Lack, τηγᾶσθαι, λείπεσθαι. Domestic, ὁ κατ' οἶκον. Noble birth, εὐγένεια. Of noble nature, γενναῖος. Keep a house, οἰκίαν οἰκεῖν.

EXERCISE XXVI.

TWO LINES.

1. For when base things are approved by the worthy, much more to bad men will they seem fair. 2. *A.* Still obey me, I entreat; do not do this. *B.* I will not obey (you) so as to fail of learning this matter clearly. 3. *A.* Am I then not considered equal as a third to you twain? *B.* (Yes) for it is just (δῆ) in this (ἐνταῦθα) that you do appear a false friend. 4. For who would not be angry on hearing such words (as those) in which thou now dishonourest this state? 5. For I knew not at all that thou wouldst speak foolish words, for (if I had known) I should have been tardy in sending for thee to my house. 6. But when he shall have come, then should I be base if I failed to do (participle with negative) all that the God points out. 7. Cease, before you fill me too with anger by your talking, lest you be found at once a fool and a dotard. 8. Haply then with you it is a light matter to slay strangers, but to us the Greeks at any rate this is a foul thing. 9. Messenger of ill, neither with thy past journeys am I pleased, and now go back as quickly as possible. 10. But still even if I am not by, know that my name will guard thee from evil treatment. 11. I could not, but since you dared to do things not honourable have courage (to do) also things not pleasant.

Be approved, *δοκῆν*. Much more, *καὶ κάρτα γε, ἢ κάρτα*. Consider equal, *ισοῦν*. Be angry, pass. of *ὀργίζεω*, *θυμοῦν*, *χολοῦν*. Dishonour, *ἀτιμάζειν*. Foolish, *μῶρος*, *ἄφρων*. Be tardy in doing, Do leisurely, *σχολῇ* (*ποιᾶν τι*). Send for, mid. of *στέλλειν*. Fill with, *μεστοῦν*. Dotard, *γέρων*. Slay strangers, *ξενεκτονεῖν*. Messenger of ill, *κακάγγελος*. Past, *ὁ πρὶν*, *ὁ πρὸ τοῦ*, *ὁ παρὸς*, *ὁ παρελθὼν*. Be pleased with, *ἡδεσθαι*, *συνῆδεσθαι*, *τέρπεσθαι*, dat.

3. You do appear, translate by emphatic *καί*.

10. From evil treatment, translate, so as not to be evil-entreated, *πάσχειν κακῶς*.

EXERCISE XXVII.

TWO LINES.

For this I know, and have experienced much,
That all mankind are friends of them that have.

Mine be it never wrought upon by wealth
Bad to become, or with the bad consort.

O, curst in many things and blest in few,
Why, mortals, pride ye in your dignities?

Whoe'er being poor marries a wealthy bride
Hath in his house a lady not a wife.

O wickedest, and woman! by what words
Could any speak thee greater scorn than this?

Speak not to me of birth, in the gods' name;
It lies in money, father; do not vaunt.

We are clever, all of us, to give advice,
But when we err ourselves we know it not.

Speak not of Plutus, nor admire a god
Whom e'en the worst man easily acquires (aor.).

Better than wealth and golden luxury
The company of just and virtuous men.

O dear, O dear! how good is the old saw,
From an ill sire a good son cannot spring.

Experience, *πειρᾶσθαι*. Be wrought upon by, *νικᾶσθαι* (with gen.). Consort, *ὁμιλεῖν*. Cursed, Unfortunate, *δυστυχής*. Take pride in, *σεμνύνεσθαι ἐν*. Maid, *πάρθενος, κόρη*. Lady, *δέσποινα*. Most wicked, *παγκάκιστος*. Scorn, Reproach, *δνειδος*. Vaunt, *γαυροῦσθαι*. Clever to do, *δευός, σοφός εἰς*. Advise, *νοθετεῖν*. Golden, *χρυσούς, πολύχρυσος*. Luxury, *χλιδή*. Saw, *αἶνος*. Good, *ἀγαθός, χρηστός, σπουδαῖος, κεδνός*.

EXERCISE XXVIII.

THREE LINES.

1. O Fatherland, would that all who dwell in thee would love thee as do I, (then) both we should inhabit thee in ease (*ῥαδίως*) and thou wouldest suffer no ill. 2. O brilliant æther and holy light of day, how sweet is it to behold (you) both for the prosperous and for the unfortunate, of whom am I. 3. For fire and sea, aforetime most hostile, conspired together and shewed their faith (*τὰ πιστά*) by destroying the hapless Argive host. 4. Come not thou near these; but thou wilt arrive at a distant land, a dark tribe who dwell by the fountains of the sun, where (is the) Æthiopian river. 5. But if they-reverence the city-guarding deities of the captured land and the temples of the gods, they will not, be assured, after taking be-in-turn captured again. 6. *A*. Speaking much and (speaking) seasonable things (are) separate. *B*. As if forsooth thou sayest few-words, but these in-season. *A*. Certainly not, to whoever has a mind the same as thou hast,

(ἵσος καὶ σοί). 7. But suffer me and the ill counsel on my part (ἐξ ἐμοῦ) to suffer this dread-thing, for I shall suffer nought so dreadful as not to (= so that I shall not) die honourably.

Dwell in, *valew*. Behold, *ὄρᾶν* (*ἰδεῖν*), *ἀδρεῖν*, *λεύσσειν*, and compounds. Be unfortunate, *δυστυχεῖν*. Conspire, *συνομνῆναι*. Destroy, *φθελεῖν*, *δναιρεῖν*. Come near, *πелάζειν*, intrans., *πелάζεσθαι*, pass. Dark, *κελαινός*. Ethiopian, *Αἰθίοψ*. City-guarding, *πολισσοῦχος*. Temple, *ἱερὸν*, *ναός* (*νεώς*). Be captured, *ἀλίσκεσθαι*, Be c. in turn, *ἀνταλίσκεσθαι*. Separate (adv.), *χωρῆς*. Seasonable, *καίριος*. Ill-counsel, *δυσβουλία*.

EXERCISE XXIX.

THREE LINES.

1. Surely I will not betray (thee), but ever as a guard for thee when-standing near, aye and when absent afar I will not become mild to thy foes. 2. Thou art young, thou must both learn many things and hear many, and be taught long-lessons: ever desire to learn-besides something useful. 3. The most-honourable-thing is for (a man) to be just, the most desirable (*ἀφ᾽ ὅτου*) to live free-from-disease, the pleasantest (lot is his), whoever has the acquisition of what he loves day by day. 4. For as in the leaves of a tall poplar, the breeze, even if (it does) nothing else, at least shakes its summit and heaves up the foliage. 5. And now, if any one of them is alive, they speak of us as perished, of course, and we imagine that they are in the same state. 6. After taking Troy at last (*δήποτε*) the host of the Argives nailed up to the gods in the temples throughout Greece these spoils (to become) an ancient ornament. 7. For what does wealth profit me if

at least I am sick ? I would like having a little (pl.), and (that) daily, to live a life free-from-pain, (rather) than being wealthy to be sick.

Ever, διὰ τέλους. Stand by, παρестάναι. Be absent, ἀποστατεῖν. Mild, πέπων, ἥπιος. Aye and, καὶ—δέ. Learn besides, προσμανθάνειν. Acquisition, κτήσις. Day by day, καθ' ἡμέραν. Leaves, Foliage, (τὰ) φύλλα, κόμη. Poplar, αἰγιρος. Breeze, αὔρα, πνοή. Shake, κραδαίνειν. Lift up, ἀνακουφίζειν. Be alive, ἐμπνέειν. Imagine, δοξάζειν. Be in the same state, ταῦτ' ἔχειν. Nail, πασσαλεύειν. Ornament, γένος. Free from pain, ἄλυτος.

5. Be alive, translate by participle and εἰμί.

EXERCISE XXX.

THREE LINES.

1. Neither am I myself, O king, desirous of being a king rather than of doing kingly-acts, nor is any one else who knows (how) to be discreet. 2. But since (εἴπερ) thou art noble, as thou thyself sayest, shew from whom and whence thou art, for no tale will sully the nobly born. 3. But if it had been possible (for men) by weeping (particip.) to cure evils, and raise the dead by tears, gold would have been a possession inferior to weeping. 4. Ah, ah (φῆ), what delight could you gain greater than this, after reaching the land, then (καὶ εἴτα) under the roof with mind at rest to hear the quick pattering showers? 5. You wrongly blamed my weakness and the effeminacy of my body, for verily (καὶ γάρ) if I am able to be wise, this is better than a strong arm. 6. Such is the life of hardy mortals, it is neither fortunate entirely nor unfortunate, but is happy and in turn is not happy. 7. Now a young man should always be daring, for no one by being inert (becomes) famous, but (it is) labours (that) produce reputation.

Desire, *ἠμελεῖν*. King, *τύραννος* (also used adjectively = kingly). Be discreet, *σωφρονεῖν*. Sully, *μαίνευ*. Raise, *ἐγείρειν*, *ἀνιστάναι*. Delight, *χάρμα*. Reach, *ἐπιψάειν*. Quick-pattering, *πυκνός*. Shower, *ψάκας*. Be at rest, Sleep, *εὐδεν*. Weak, *ἀσθενής*. Effeminate, *θῆλυς*. Blame, *μέμψασθαι*, *ψέγειν*. Be able, *δύνασθαι*, *ὥς τε*, or *δυνατὸς εἶναι*, *ἔχειν*, *σθένειν*. Arm, *βραχίων* (properly upper part, *ὠλένη*, lower part). Hardy, *ταλαίπωρος*. Be happy, *εὐδαιμονεῖν*. Dare, *τολμᾶν* (for aor. use *ἐτλην*). Inert, *ράθυμος*. Famous, *εὐκλετής*, *ἐνδοξος*. Reputation, *εὐδοξία*, *εὐκλεία*.

EXERCISE XXXI.

FOUR LINES.

1. *A.* But he will not take an oath, nor is he willing to tender (one). *B.* You wish to be called just more than to act justly. *A.* How, pray? explain, for you are not lacking in wisdom (*τὰ σοφά*). *B.* I say that unjust (pleas) should not prevail by oaths. 2. Him would I call an only begotten child to a father, and land appearing (aor.) to sailors beyond hope, fairest day to look upon after storm, a fountain stream to a thirsting wayfarer. 3. *A.* They were five in all, and amongst them was a herald, and one waggon carried the-master. *B.* Alas, alas, this is already clear, who ever was it, pray, who told you this tale, lady? 4. Justice will surely not come near to thee—fear (it) not—and strike thee to the heart, nor yet the unjust (sing.) of the rest of mortals, but stalking silently and with tardy foot she will seize the wicked whenever she happens (so to do). 5. And straightway fear came-upon all the barbarians, disappointed in their opinion, for not as in flight did the Greeks then chant the solemn pæan, but rushing to battle with valiant-hearted boldness. 6. Who knows whether this

which has been called to-be-dead (be) to-live, and to live to-die? except however (that) the living mortals suffer-disease, but those-who-have-perished suffer not disease at all, nor are-possessed-of evil.

Take an oath, *δέχεσθαι δρκον*. Tender (oath), *διδόναι*. To be called, *κλέειν*, with adverb or adjective. Lack, *πένεσθαι*. Only begotten, *μονογενής*. Storm, *χείμα* (sometimes *χειμῶν*). Of-a-fountain, *πηγαῖος*. Wayfarer, *ὁδοίπορος*. In all, *σύμπας*. Waggon, *ἀπήνη*. To the heart, *πρὸς ἡπαρ* (lit. liver). Silently, *σῆγα*. Be disappointed in, *σφάλλυσθαι*, gen. Chant, *ἐφύμνοῦν*. Valiant-hearted, *εὐψυχος*. To live, *ζῆν*, *βλέπειν* (*φάος*, τὸ φῶς expressed or understood).

EXERCISE XXXII.

FOUR LINES.

1. There are three virtues which thou must practise, child, to honour both the gods and the parents that begat thee and the common laws of thy country; and by doing this thou shalt ever have the fairest crown of fame. 2. A land watered with myriad streams, most well-stocked with both oxen and herds, neither stormy in the blasts of wintry-weather, nor on the other hand too hot from the four-horse-team of the sun. 3. A good habit is safer than a (good) law: for no orator would ever be able to distort the former, but the latter he often injures in his speeches by confusing it in-disorder (*ἄνω τε καὶ κάτω*). 4. A bad education after all for (*εἰς*) manliness is craven wealth, and excessive delicacy, but need, though a painful thing, still brings up better children that-toil and are-vigorous. 5. But the quiet man is both a sure friend to his friends, and best for a-state. Commend not hazards, for I do not love either a sailor or

a leader of a country that dares too much. 6. Now I see that oftentimes needy men are wiser than the wealthy, and by offering small gifts with their hands to the gods, are more holy than those-who-sacrifice-oxen.

Watered, *κατάρρυτος*. Myriad, Countless, *μυρίος, ἀήριθμος*. Stream, *ρῆϊθρον, ῥέος, νᾶμα*. Well-stocked, *εὐβοτός*. Wintry weather, *χείμα*. Stormy, *δυσχέλιμος*. Four-horse-team, *τέθριπποι*. Distort, *διαστρέφειν*. Injure, *λυμάλνεσθαι, βλάπτειν*. Education, *παιδεία, παιδεύσις, παιδεύμα*. Craven, *δειλοποιός*. Manliness, *εὐανδρία*. Need, *πέλα*. Toil, *μοχθεῖν*. Vigorous, *δραστήριος*. Hazard, *κίνδυνος, κινδύνεμα*. Leader, *προστάτης, ταγός*. Offer (of sacrifice), *θύειν*. Sacrifice oxen, *βουθύειν*.

EXERCISE XXXIII.

FOUR LINES.

1. *A.* Did you give to this man the boy of whom he inquires? *B.* I gave him, but would that I had perished on that day. *A.* But you will come to this if you do not speak the truth. *B.* Aye, and much more, if I reveal it, am I utterly undone. 2. O Gods, why pray must I not unloose my tongue, who verily (*γε*) am being utterly destroyed by you whom I revere? Assuredly (I will) not: in no wise (*πάντως οὐ*) could I persuade those whom I ought, and to no purpose should I violate the oaths I swore. 3. But if however these things are right in the sight of (*ἐν*) the gods, we shall by suffering (aor. particip.) know that we have been in the wrong; but if these men are in the wrong, may they not suffer more evil than they are now unjustly inflicting on me. 4. For never would either laws succeed in a state

where no fear is established, or an army continue to be ruled with order if it had (particip.) no obstacle of fear or of self-respect (before it). 5. And some of the lords will utter a bitter speech assailing you with reproach, "Look ye at the concubine of the king who was strongest in the army, (and see) instead of how great happiness what servitude she suffers." 6. He raised an untimely storm and congeals the whole stream of the pure Strymon, and many a one who aforetime made no account of the gods, then prayed with supplications, adoring earth and heaven.

Inquire of, *ιστορεῖν*. Truth, *τὸ ἐνδικόν*. Undo utterly, *διολλύναι*. Violate, of oaths, *συγγεῖν*, *ἐκλείπειν*, *ὀρκῶ (μή) (οὐκ) ἐμμένειν*. Be in the wrong, *ἀμαρτάνειν*. Succeed, *καλῶς*, *εὖ*, *φέρεισθαι*. To be established, *καθεστάναι*. With order, *σωφρόνως*, *εὐτάκτως*. Obstacle, *πρόβλημα*. Self respect, *αἰδώς*, *αισχύνη*. Assail, *ἰάπτειν*. Concubine, *δμενέρις*. Be strong, *ισχύειν*. Happiness, *ζῆλος*. Servitude, *λατρεία*. Untimely, *ἄωρος*. Congeal, *πηγνύναι*. Many a one, *τις*. Supplication, *λατρή*.

4. Continue to be ruled, *be any longer (ἔτι) ruled*.

6. Made no account of, *no where making account of*, *οὐδαμοῦ νομίζων*.

EXERCISE XXXIV.

FOUR LINES.

Dread is the might of billows on the sea,
Rivers are dread too, and hot blasts of fire,
Dread poverty, dread countless things beside,
But evil is there none so dread as woman.

A woman from her father's home gone forth
Belongeth not to parents but to spouse (λέχος);

While the male race stands ever in the house,
Champion of gods and tombs hereditary.

But know, to me this law shall not exist,
To deem thee, mother, aught but ever dear (τὸ μὴ οὐ),
Yet of all mortals do I love my sire
The most; this I lay down; and grudge not thou.

I have but little good to say of birth,
For unto me the virtuous man is noble;
While the unjust, though from a better sire
Than Zeus he springs, is deemed to be ignoble.

But for thy son,—I know he is discreet,
Herds with the good, hath practised piety.
How then can evil child from such a body
Arise? of this shall none me e'er persuade.

Know'st thou not how the men of noble birth,
When they are needy, make no more display,
And who were nought before, but wealthy now,
Gain reputation for the sake of coin?

Then fare thee well, sweet soil of British land,
My mother and my nurse, that bears me still,
Where'er I wander, boast of this I can,
Though banish'd, yet a true-born Englishman.

Dread, δεινός. Might, δίκη. Champion, τιμᾶρος. Lay down, ὀρίζεω. Grudge, φθονεῖν. Ignoble, δυσγενής. Herd with, ὀμλεῖν, dat. Make display, ἐκλάμπεω. Wealthy, πλούσιος, ὀλβιος. Coin, νόμισμα. British, Βρεταννός, fem. -νίς. Nurse, ἡ τρέφουσα, or θρέψασα. Wander, πλανᾶσθαι. Boast, κομπάζω. Banished, φυγᾶς. True-born, γνήσιος.

EXERCISE XXXV.

PASSAGES OF VARIOUS LENGTH.

The number of Greek lines is given before each piece.

FIVE LINES.

For love assails not men only nor yet again women,
but he disturbs the souls even of the gods above and
dwellers in-the-sea: and to ward him off not even the
all-powerful Zeus avails, but he yields and willingly bends.

SIX LINES.

As the aspect of the moon could never remain two
nights in one form, but first from darkness she comes
decking her new visage and waxing-full, and whenever
she appears most noble in-all-her-course (αὐτῆς) again she
fades and comes to nought.

SIX LINES.

Be persuaded. Use (perf. of *χρησθαι*) arms and
throw-away (the) lyre and cease from songs, and practise
accomplishments in martial-deeds. Sing of such, and
thou wilt seem to be wise, digging, ploughing land,
guarding flocks, after leaving to others these elegant
refinements, from which thou wilt dwell-in (but) an empty
house (plur.).

SIX LINES.

Why endured ye this? O life-loving mortals, who
long to see the coming day though ye have a burden of
myriad evils. So does love of life constrain men. For
we know life, but through inexperience of death every
one fears to leave this light of the sun.

Assail, *ἐπέρχεσθαι*. In the sea, *πόντιος*. Ward off, *ἀπείργειν*, *ἀμύνεσθαι*. All-powerful, *παγκρατής*. Yield, *ὕπεικεν*. Bend, pass. of *ἐγκλίπειν*. Aspect, *ὄψις*. Night, *νύξ*, *εὐφρόνη*. Dark, *ἄηλος*. Deck, *καλλύνειν*. Fade, *διαρρεῖν*. Song, *δοιδή*. Accomplishments, *εὐμουσία*. Martial, *πολέμιος*. Dig, *σκάπτειν*. Guard, *ἐπιστατεῖν*. Elegant, *κομψός*. Refinement, *σόφισμα*. Life-loving, *φιλόζωος*. Come on, *ἐπιστείχειν*. Constrain, *ἐγκρατεῖν*.

EXERCISE XXXVI.

PASSAGES OF VARIOUS LENGTH.

SIX LINES.

For I have no longer anything to which I must look, save thee; for thou didst desolate my fatherland with the spear, and another fate destroyed my mother and him-who-begat me, (so as to become) lifeless inhabitants of Hades. What country, pray, could become for me equal to (*ἀντί*) thee? What wealth? In thee am I wholly (use adjective in agreement with subject) saved.

SEVEN LINES.

Lady, dear is this light of the-sun, and fair to look upon is the calm flood of the sea and the earth spring-blooming and abundant water, and I can tell the praise of many (other) fair things; but nothing is so brilliant nor so fair to look upon as for the childless and those-smitten with longing to see in their homes the light of new-born babes.

SEVEN LINES.

What mother, pray (*ἄρα*), or father produced (that) great evil for mortals, envy of hateful name? Wherever too does it dwell in its allotted portion of the body. Have we it in our hands or vitals or about (*παρά*)

the eyes? since it was a great labour for physicians to remove either by excisions or draughts or medicines (this) greatest of all maladies among men.

Desolate, *ἀστρούν*. Lifeless, *θανάσιμος*. Inhabitant, *οικήτωρ*. Calm, *εὐήρεμος*. Flood, *χεῖμα*. Bloom, *θαλλεῖν*. Of spring, *ἡρως*. Abundant, *πλούσιος*, *ἀφθονος*, *ἀφνειος*. Praise, *ἔπαινος*. Of hateful name, *δυσώνυμος*. Vitals, *σπλάγχνα*. Excision, *τομή*. Draught, *ποτόν*.

3rd passage. In its allotted portion, translate, *after receiving by allotment a portion*.

EXERCISE XXXVII.

PASSAGES OF VARIOUS LENGTH.

SEVEN LINES.

And do not wonder at all, O king, that I thus cleave to gain. For truly those (of) men who enjoy (*ἔχειν*) a long life still cling pertinaciously to making-gain: and compared with (*πρός*) money the other things are to men secondary: now (*δέ*) there are some who commend a man free-from-illness, yet to me no one, if poor, seems to be free-from-illness, but always to be ill.

EIGHT LINES.

Think ye that the wrong-doings spring up to the Gods on wings, and then that some one writes them on the leaves of Zeus' tablet, and that Zeus on seeing them gives judgment for men? Not even the whole heaven, if Zeus were to record (*γράφειν*) the sins of mortals, would be enough, nor yet could he, if he saw, send a penalty to each: but justice is somewhere here hard by, if ye will (*βούλεσθαι*) look,

ELEVEN LINES.

Now he found out fortification for the host of the Argives, inventions of rules, numbers, and measures, and was the first of all to form from one ten, and from the ten again he found fifties up to thousands. He alone (εἰς) shewed to the people beacon-firing, guardian of sleep, and for the day (εἰς ἔω) signals, and displayed (them) not (before) revealed. He found out the measures and courses of stars, and these arrangements and constellations in-the-heavens, and for the helmsmen of ships at-sea the revolving of the bear, and the cold setting of the dog-star.

Cleave, cling to, *ἔχεσθαι, ἀντέχεσθαι*. Pertinaciously, *ἀπριξ* (lit. with closed teeth). Wrong-doing, *ἀδικήμα*. Leaves of tablet, *δέλτου πτυχαί*. Fortification, *τείχος*. Rule, *σταθμός*. A fifty, *πεντηκοντάς*. Beacon-firing, *φρυκτωρία*. Guardian, *φύλαξ*, or *φύλαξις* (abstract for concrete). Course, *περιστροφή*. Helmsman, *ποιμάντης, κυβερνήτης, ολακοστροφός*. Revolving, *στροφή*. Setting, *δύσις*.

EXERCISE XXXVIII.

FIVE LINES.

Not to be cured, yet not incurable !
The only remedy that remains
Is the blood that flows from a maiden's veins,
Who of her own free will shall die
And give her life as the price of yours.

THREE LINES.

What shall I say unto thee ? for thy goodness is as a morning cloud, and as the early dew it goeth away.

Not to be cured. *Impracticable* (ἀπράκτος) of cures yet not (οὐ—γε μὴν) incurable. The blood that flows, the trickling blood of a newly-slain (νεοσφαγῆς) virgin. Of her own free will, ἐκούσα, ἐκουσία, ἐξ ἀκουσίας or αὐτόκλητος. And give, giving her own life (τὴν αὐτῆς βίαν) as a ransom (λύσις, λύσιον or λύσια) for your life. Put "life—life" in juxtaposition.

For thy goodness. *For like the dewy* (εὐδросος) drops (δῆρυ) and morning (ἔφος) cloud that vanishes from (pass. participle of εξαίστρω) the earth, thy goodness (τὸ ἐπικτές) disappearing (φροῦδος) ever is gone (οὐχομαι).

EXERCISE XXXIX.

SIX LINES.

Yet on she moves, now stands, and eyes thee fixed,
About to have spoke, but now, with head declined
Like a fair flower surcharged with dew, she weeps,
And words addressed seem into tears dissolved,
Wetting the borders of her silken veil:
But now again she makes address to speak.

Moves on, προβαλνεν. Now stands, now (νῦν μὲν) she looks-on thee fixed (δοττροφος) standing. About to have spoke, imperfect of μέλλεν and fut. infin. Declined, κατηφής. Flower, κάλυξ, ἀνθος. Surcharged, burdened with dewy freight (γόμος). Wetting, βάλων. Silken, ἀβρόπηνος. Border, κρᾶσπεδα. Makes address, addresses as about-to-say (ἐρούσα) something.

EXERCISE XL.

SIX LINES.

Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness

a swaddling-band for it, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed.

Or who shut up, *who was he that shut up* (article with aor. participle) *the sea*. When it brake forth, (article and aor. pass. participle of ἐκρήγνυμι) *like a child from its mother*, cf. *Æsch. S. c. T. 664**. When I made, *when in swaddling-bands* (σπάργανα) *of deeply dark* (μελαμβάθης) *cloud I girded it*. But no further, but beyond (ἐπὶ τὸ ἐπέκεινα) *not, let this be the boundary of thy turgid* (participle pass. of ἐξογκώω) *wave*.

EXERCISE XII.

THREE LINES.

- The day is done; and slowly from the scene,
The stooping sun upgathers his spent shafts,
And puts them back into his golden quiver.

SIX LINES.

And peradventure had he seen her first
She might have made this and that other world
Another world for the sick man; but now
The shackles of an old love straitened him,
His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.

The day, τὸ φῶς. Slowly, κατὰ σχολήν. From the scene ἐκ γῆς, γῆθεν. Stooping; προνωπής. Shafts, τόξα. Spent, perf. pass. participle of ἀκοντίζω.

Peradventure, πως. This and that other; *both this and whatever life* (there is) *beyond this*. World, κόσμος. But now, ἀλλὰ—γάρ, the

* The references are to the lines as numbered in Dindorf's edition of the *Poetae Scenici Graeci*.

former love fettered him (δχιδεῖν) in shackles. Honour, αἰδώς. Dishonour, τὸ ἀναιδέις (Philoctetes, 83). True, καλῶς. Falsely, οὐ καλῶς.

EXERCISE XLII.

EIGHT OR NINE LINES.

Whence and what art thou? execrable shape!
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates; through them I mean to pass,
That be assured, without leave asked of thee.
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heaven.

Whence and what, omit "and." Execrable shape, *abomination* (μῖσος), *most-hateful to see*. Grim, δυσθέατος. Advance, προβάλλειν. Athwart, in the way of (ἐμποδῶν) *me journeying* (ὁδοιπορεῖν) *to yonder gates*. Through them to pass, κείθεν ἐκπερᾶν. Without leave asked, *not on-the-terms-of* (ἐντὶ, dat.) *thee asked* (αἰτηθεῖς), cf. *Antig.* 556. Or taste, if thou wilt not taste. By proof, participle of πείσχειν. Hell-born, Ταπράπειος. Spirits of heaven, *heaven-holding gods*. Contend, δυσμαχεῖν.

EXERCISE XLIII.

SEVEN LINES.

O purblind race of miserable men,
How many among us at this very hour
Do forge a life-long trouble for ourselves
By taking true for false and false for true;
Here thro' the feeble twilight of this world

Groping, how many, until we pass and reach
That other, where we see as we are seen!

Purblind, ἐράργεμος. At this very hour, καὶ ἐν τῷ νῦν χρόνῳ, or ἤδη. Life-long, αἰῶνι or βίῳ σόμμετρος. By taking, *whosoever* (ὅς ἐν or ὅστις ἐν) *considers* (νέμειν) *the trustworthy* (neuter plur.) *as untrustworthy*, but *as trustworthy what is not* (τὰ μὴ). Feeble twilight, φῶς δμυρὸν. Until we pass, before (πρὶν) *at least we reach* (τυχεῖν) *the other*. See, εἰσορᾶν.

EXERCISE XLIV.

The king at Chinon holds his little court;
He cannot keep the field for want of men.
Of what avail is courage in the chief,
When pallid terror seizes all the host?
A sudden panic, as if sent from God,
Unnerves the courage of the strongest men.
In vain the summons of the king resounds;
As when the howling of the wolf is heard,
The sheep in terror gather side by side;
So Frenchmen careless of their antient fame
Seek only now the shelter of the towns.

Holds his little court, *remains with a small escort*. Cf. Soph. *Æ. T.* 750. Chinon, Χινών, or ἐκεῖ. He cannot keep, *for being destitute of men he left* (ἐκστῆναι) *the fight*. Host, λόχος. Chief, λοχαγός. A sudden panic, *the unexpected*, as *some malady from God*. Unnerves, *Even in the very brave is-wont-to-loosen* (aor.) (his) *strength* (so as to be) *weak* (ἀμεινρός). Resounds, *is heralded*. Howling, as, *if the wolf were to howl* (θωύσσειν) *a piercing cry*, *you would see the flocks terrified* (ἐκπαγλοῦσθαι) *in-crowds* (ἀδρόος). Seek shelter of, ἀντρέχεσθαι.

EXERCISE XLV.

His Spirit 'tis that calls me; 'tis the troop
 Of his true followers, who offered up
 Themselves to avenge his death: and they accuse me
 Of an ignoble loitering; they would not
 Forsake their leader even in death; they died for him!
 And shall I live?—
 For me too was that laurel-garland twined
 That decks his bier. Life is an empty casket;
 I throw it from me. Oh! my only hope!
 To die beneath the hoofs of trampling steeds—
 That is the lot of heroes upon earth!

His spirit, the dead calls me, there-calls the troop. Who offered up, who grudged not (*ἀφειδὼν*) life to exact (ellipse of *δῶρε*) death in return for their leader fallen, cf. *Agam.* 1263. Of an ignoble, accuse as loitering from a most shameful idleness. They would not, for verily in the destruction of life there was present with him who not? nay rather died for him (*προθνήσκειν*). And shall I live? How then is-it-to-be-lived (*βιωτός*) by me? That decks, an ornament of. Throw it from me, aor. of *ἀποπτύειν*. O my only hope, O hope, O (thou) now left alone to me. To die beneath, to die trampled (*λακπότηρος*, *κροτηρός*) by blows of hoofs of horses. That is the lot, such as is assigned (*πέπωμαι*) to the daring-ones of mortals.

EXERCISE XLVI.

'Tis thought, the king is dead; we will not stay.
 The bay-trees in our country are all wither'd,
 And meteors fright the fixed stars of heaven;
 The pale-fac'd moon looks bloody on the earth,
 And lean-look'd prophets whisper fearful change:

Rich men look sad, and ruffians dance and leap,—
 The one, in fear to lose what they enjoy,
 The other, to enjoy by rage and war :
 These signs forerun the death or fall of kings.

'Tis thought, *The king is dead they say.* We will not stay, cf. *Perse*, 407. Meteors, lamps in mid-air suspended (*αἰωρεῖσθαι*). Looks bloody, stains with blood her face in appearance (*βλέπειν*). Whisper, signify by (*διδ*) a quiet tongue. Look sad, have a gloomy eye. In fear to lose, *φόβῳ μή*. To enjoy, as about-to-reap a harvest from *Ares* and quarrels. Forerun, *προσημαίνειν*.

EXERCISE XLVII.

Then, as I said, the duke, great Bolingbroke,—
 Mounted upon a hot and fiery steed,
 Which his aspiring rider seem'd to know,—
 With slow, but stately pace, kept on his course,
 While all tongues cried—God save thee, Bolingbroke !
 You would have thought the very windows spake,
 So many greedy looks of young and old
 Through casements darted their desiring eyes
 Upon his visage ; and that all the walls,
 With painted imagery, had said at once,—
 Jesu preserve thee ! welcome, Bolingbroke !
 Whilst he, from one side to the other turning,
 Bare-headed, lower than his proud steed's neck,
 Bespake them thus,—I thank you, countrymen.
 And thus still doing, thus he pass'd along.

The duke, *ὁ δούκῃς*. Mounted on, *ἐπὶ ἵππῳ ἐπ* (dat.). Hot, panting (*καταθμαίνειν*). Fiery, participle of *θυμοῦσθαι*. Which his aspiring rider, as if clearly knowing the haughty (*ὕπερφρων*) spirit of the horseman. With slow but stately pace, was marching looking stately (*σεμνός*) and still step-by-step (*βδόμη*). While all tongues,

this city shouting with voice of all the people (πάνδημος). God save thee, may God become a saviour to thee. Window, θυρίς. So many, through which so many eyes of both young and old were looking towards this man with intent (ἀστροφοῦς) eagerness. Painted imagery, call with purple-laid (πορφύρεοις) words. Jesu, ὁ Σωτήρ. Whilst he from one side, but he, bending (νεύει) his head bared-of helmet (κράνος) turning himself in turn (μέγος) to (one at one) another at another time, even below the neck of-his-steed (πωλικός). Thank, χάριν σπεύδεις. And thus still doing, thus then advancing, thus he was accomplishing his-way.

EXERCISE XLVIII.

O noble breast and all puissant arms,
 Am I the cause, I the poor cause that men
 Reproach you, saying all your force is gone?
 I am the cause because I dare not speak
 And tell him what I think and what they say.
 And yet I hate that he should linger here;
 I cannot love my lord and not his name.
 Far lieber had I gird his harness on him,
 And ride with him to battle and stand by,
 And watch his mightful hand striking great blows
 At caitiffs and at wrongers of the world.
 Far better were I laid in the dark earth,
 Not hearing any more his noble voice,
 Not to be folded more in these dear arms,
 And darkened from the high light in his eyes,
 Than that my lord through me should suffer shame.
 Am I so bold, and could I so stand by,
 And see my dear lord wounded in the strife,
 Or may be pierced to death before mine eyes,
 And yet not dare to tell him what I think,
 And how men slur him, saying all his force

Is melted into mere effeminacy?

O me, I fear that I am no true wife.

O noble breast, O breast, O noble (one), O all-puissant (παναλκῆς) strength of arms. That men reproach, of reproach uttered-by-people (δημόθρους) (omit "saying"). I am the cause, For I (am) blameworthy, who (ἦντι) did not dare. I cannot love, For how can I love him but his fame (δόξα) not? Far liever had I, κέρτα προτιμᾶν. Harness, σάγῃ. And stand by, and a stander-by (παραστάς) in battle. Mightful hand, see (him) wielding stout (ίσχυρός) blows with a stout hand, death (φθορά) to cowardly destroyers (λυμεῖω). Far better were I laid, It (is) better that I should lie in the recesses (μύχος) of the dark earth. To be folded, a thing embraced (ὑπαγκάλισμα, παραγκάλισμα, πρόσπνυγμα). Darkened from, pass. participle of ἀμαυρῶ. High light, γάρος. Suffer, ὀφλισκάνειν. Am I so bold, Can I (ἔχω) thus dare, thus stand by? Or may be, nay rather (μὲν οὖν) perhaps pierced with a death wound (cf. καίριος). Men, use τις. Effeminacy, feminine minded indolence (βαθυμία). I fear that I am, δέδοικα (δενῶ, ἀθυμῶ) μή εἰμι (cf. Shilleto, Demosthenes de Falsa Legatione, Appendix B).

EXERCISE XLIX.

York. I took an oath, that he should quietly reign.

Edw. But, for a kingdom, any oath may be broken:

I'd break a thousand oaths, to reign one year.

Rich. No; God forbid, your grace should be forsworn.

York. I shall be, if I claim by open war.

Rich. I'll prove the contrary, if you'll hear me speak.

York. Thou canst not, son; it is impossible.

Rich. An oath is of no moment, being not took
Before a true and lawful magistrate,
That hath authority over him that swears:
Henry had none, but did usurp the place;

Then, seeing 'twas he that made you to depose,
 Your oath, my lord, is vain and frivolous.
 Therefore, to arms. And, father, do but think,
 How sweet a thing it is to wear a crown ;
 Within whose circuit is Elysium,
 And all that poets feign of bliss and joy.
 Why do we linger thus? I cannot rest,
 Until the white rose, that I wear, be dyed
 Even in the lukewarm blood of Henry's heart.

I took an oath, *but I swore that verily* (ἡ μήν). Quietly, neut. plur. of ἀσυλος, or dat. of ἀσυλία. But for a kingdom, *but what of oaths must one preserve* (σωστέος) *any longer, who at least is enamoured-of power?* To reign one year, *as even on condition of* (ἐπὶ with dat.) (power) *for-a-year* (έτρεος). Be forsworn, *μη εὐορκεῖν*. I shall be, *and how could I* (keep my oath)? Claim by open war, cf. Æsch. Suppl. 412. Thou canst not, *But* (try not,) *for it is not possible*. Of no moment, *παρ' οὐδέν*. Not being took, *unless there-administer* (διδόναι) *it a magistrate who-wields* (artio. with participle) *with lawful* (γνήσιος) *prerogative a powerful* (τελεσφόρος) *authority* (κύρος) *for those-that-receive-the-oath* (δέχεσθαι). Henry had none, *but Henry then without authority* (ἐξ ἀκύρων) *self-called was-in-office*. Your oath, *you were after all* (δρα) *vain-in swearing* (participle) *and not* (οὐδέ) *bound-by-oath*. To arms, imperat. of ἀπλίζουαι. To wear, ἀμφιβάλλεσθαι with acc. Circuit, περιπτυχά. Elysium, blessings (εὐκραῖα) *equal to* (those of) *the Gods*. And all that poets feign, *and whatsoever excellence of pleasure superior to this the poet* (ὁ μουσικοῖος) *is-wont-to-feign* (aor. of πλάττειν). I cannot rest, *there is no time* (ἀκμή) *for rest*. White rose, *this ornament* (ἀγλαῖσμα), *a white-coloured rose*. Dye, βάπτειν, μαινεῖν βαφαῖς.

EXERCISE L

A little onward lend thy guiding hand
 To these dark steps, a little further on ;
 For yonder bank hath choice of sun or shade :

There I am wont to sit, when any chance
 Relieves me from my task of servile toil,
 Daily in the common prison else enjoin'd me,
 Where I, a prisoner chain'd, scarce freely draw
 The air imprison'd also, close and damp,
 Unwholesome draught: but here I feel amends,
 The breath of Heaven fresh blowing, pure and sweet
 With day-spring born; here leave me to respire.—
 This day a solemn feast the people hold
 To Dagon their sea-idol, and forbid
 Laborious works; unwillingly this rest
 Their superstition yields me; hence with leave
 Retiring from the popular noise, I seek
 This unfrequented place to find some ease,
 Ease to the body some, none to the mind
 From restless thoughts, that, like a deadly swarm
 Of hornets arm'd, no sooner found alone,
 But rush upon me thronging, and present
 Times past, what once I was, and what am now.

A little onward—a little further on: bring into the same line.
 Dark steps, *τυφλόπου βᾶσις* or *ὁδός*. Hath choice of sun, *γίves*
(πέμew) shadow and sunshine, a double choice. There am I wont,
ἔνθα (of) I sit an accustomed (*ἐνθάδε*) seat. Task of servile toil,
δοῦλον λάρευμα. Enjoined, *ἐπεστώς*. A prisoner chained, &c., where
not with ease (*κατ' ἐμάρειαν*) in fetters I confined breathe the vapour
(ἀρμός) of air confined-with-me (*συνελπεύω*) pestilential breathings,
 But here I feel amends, but here there cools (*ψύχειν*, *ἀναψύχειν*) me
 a fresh breeze, sweet-blowing purity (*γῆνός*) of the pole, dawning-with
 the dawn, cf. *Agam.* 254. This day a solemn feast, &c., The people
 hold-sacred this day (as) an oven-sacrificing (one). And forbid, &c.,
 and as if (it were) forbidden (*ἀπέρρητος*, acc. absol.) to labour.
 Unwillingly, unwilling, but about to-avoid a pollution, cf. *Soph. Antig.*
 256. Retiring from, &c. I have sailed into this lonely anchorage
 apart-from the noise (*βόης*) uttered by the people, that haply (*ὥς δὲ*) I

may find calm. No sooner found alone, &c., anticipate (φθάνω) in-falling-on me left alone (pass. participle of μωρόω or ἐρημόω), and by memory of the former times teach me what-sort-of-man from (ἐκ) what-sort I happen to be (χρεῖν).

EXERCISE LI.

Shepherd, I pray thee stay. Where hast thou been,
 Or whither goest thou? Here be woods as green
 As any, air likewise as fresh and sweet
 As where smooth Zephyrus plays on the fleet
 Face of the curled streams, with flowers as many
 As the young spring gives, and as choice as any;
 Here be all new delights, cool streams and wells;
 Arbours o'ergrown with woodbines; caves and dells,
 Choose where thou wilt; whilst I sit by and sing,
 Or gather rushes to make many a ring
 For thy long fingers, tell the tales of love,
 How the pale Phœbe, hunting in a grove,
 First saw the boy Endymion, from whose eyes
 She took eternal fire that never dies;
 How she conveyed him softly in a sleep,
 His temples bound with poppy, to the steep
 Head of old Latmus, where she stoops each night,
 Gilding the mountain with her brother's light,
 To kiss her sweetest.

I pray thee stay, 2nd per. optat. with εἴ. Where hast thou been? *after-returning (κατελθεῖν) whence? Here be woods, &c., of this grove at least, if of any, the green trees flourish. Air likewise as fresh, &c., and ever do the sweet-toned breezes of fresh (λαμπροί) winds breathe, as (ὅλος) the smooth Zephyrus loves to-sport-in the rippling (αἰόλος) laughter of fleet streams. With flowers, &c., and there bloom*

flowers as many as new spring gives, the choice ones (ἐξαιperbs) of gifts.
O'ergrown, κατηρεφής. Choose where thou wilt, &c., *I, sitting-by-thee*
(ἡσυχάζω) whatever sent (cognate acc.) thou mayest desire, will sing.
Tell the tales, and I will whisper some erotic tale (μύθευμα). Phœbe,
"Ἀπρεμύς. Saw—and took (participle and finite verb). Boy, ἀνδρό-
 παύς. That never dies, ἀσβεστός. Old Latmus, *Latmus*, ancient
 object of reverence (σέβας). Stoops—to kiss, *by night stooping* (κλιν-
 εσθαι) embraces (προσπύσσεσθαι) her dear one.

EXERCISE LII.

O prince, O chief of many throned powers,
 That led the embattled seraphim to war
 Under thy conduct, and in dreadful deeds
 Fearless, endanger'd Heaven's perpetual king,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate;
 Too well I see, and rue the dire event,
 That with sad overthrow, and foul defeat,
 Hath lost us Heaven, and all this mighty host
 In horrible destruction laid thus low,
 As far as gods and heavenly essences
 Can perish: for the mind and spirit remains
 Invincible; and vigour soon returns,
 Though all our glory extinct, and happy state
 Here swallowed up in endless misery.
 But what if he our conqueror (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpower'd such force as ours)
 Have left us this our spirit and strength entire
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls

By right of war, whate'er his business be,
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy deep;
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being
 To undergo eternal punishment?

O chief, &c., *who rulest over the full-assembly of fair-thrones*. Embattled seraphim, ἀρειοὶ δαίμονες. In dreadful deeds, &c., and *who threatened* (καταπειλεῖν) *destructive death against eternal* (αἰώνης) *God, the heaven-holding and almighty ruler*. High supremacy, κράτος αὐτοκρατές. That with sad overthrow, &c., *from which we, routed* (καταστρέφω) *foul in-foul-plight* (κακῶς) *and expelled* (ἀνδοτάτος), *a very great army, fallen out* (pl.) *from heaven, lie prostrate* (πρόκεισθαι) *in such a fate with-ill-fortune* (δυσμῶν). As far as, ὅσον γε. Vigour, the acme of strength returns (ἀνέρχεται) quick. Though all our glory extinct, even if we still (ὅμως) lack (στερεῖσθαι) our fair fame. Conqueror, victorious (νικηφόρος) master. Since no less, &c., *for had he been inferior, how could he have thrown down* (καταπύπτω) *so great an army of us?* Entire, ἀκραιφνής. Strongly to suffer, to-endure (κατερεῖν) *thrilling* (διώδυνος) *pains*. Thralls by right of war, αἰχμάλωτα κτήματα. Work in fire, πυρπολεῖν. Do errands, διακοεῖν ἀγγέλματα. Eternal being, αἰώνης φύσις.

EXERCISE LIII.

This heard Geraint, and grasping at his sword
 (It lay beside him in the hollow shield),
 Made but a single bound, and with a sweep of it
 Shore thro' the swarthy neck, and like a ball
 The russet bearded head rolled on the floor.
 So died Earl Doorm by him he counted dead,
 And all the men and women in the hall
 Rose when they saw the dead man rise, and fled
 Yelling as from a spectre, and the two

Were left alone together, and he said,
 Enid, I have used you worse than that dead man:
 Done you more wrong: we both have undergone
 That trouble which has left me thrice your own.
 Henceforward I will rather die than doubt.
 And here I lay this penance on myself,
 Not—though mine own ears heard you yesternorn—
 You thought me sleeping, but I heard you say,
 I heard you say that you were no true wife:
 I swear I will not ask your meaning in it:
 I do believe yourself against yourself,
 And will henceforward rather die than doubt.

Geraint, the husband. Beside him, ready to hand, cf. Soph. Phil. 747. Made but a single bound, cf. Æsch. Agam. 826. With a sweep of it shore thro', whirling (it) rushing (σύδην) shore thro' (cf. Æsch. Agam. 536); reproduce the sibilants in Greek, so as to accommodate the sound to the sense. Russet bearded head, russet haired (ρυπρόθριξ) head, beard and all. Him he counted dead, the supposed dead, ὁ μὴ βλέπων (or ὁ καθανύων) δὴ or δῆθεν: in antithesis to which "Earl Doorm" may be translated by ὁ βλέπων. Rose when they saw, rose-with this rising (ἀνδοτασις) of the dead. Yell, ὠφεύω. And the two, &c., so that in quiet (he) alone addressed (her) alone. Enid, ὦ γυναι. I have used you worse, &c., the dead-one has treated you (τὰ σά) badly (αἰσχροῦς δρᾶν) but I worse. Which has left me, from which I am thine thrice as much (τρίσως). Rather die than doubt, not to live (τὸ μὴ ζῆν) (is) better than not to confide. And here I lay, &c., now therefore I agree to (καταναεῖν) self-assumed (αὐθαπερός) punishment (ἀντίποινα) for this sin. Not though, μὴδ' εἰ καὶ. Yesternorn, αἰ ἐχθὲς ἀντολαί. I heard you say, &c., I heard from you (σοῦ) that you were after all (ἀπα) no true (οὐ κεδρή) wife, but thinking of what (participle in agreement with σοῦ, above) I swear that assuredly (ἢ μὴν) I will no longer seek-to-know. And will henceforward, &c., as may I no longer live (εἶναι) if-I-do-not (participle) at least place trust (τίστω φέρεω) in thee.

EXERCISE LIV.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord, and in his law will he exercise himself day and night.

And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.

As for the ungodly, it is not so with them, but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

Blessed, *ἀν* with aor. opt. of *ὀνταμαι*. That walketh not, &c., *ὥς* keeps (*ἐλπεύει*) his foot apart from ungodly counsel. Nor standeth, &c., and standeth aloof from (*διχα*) sinners. Nor sitteth, &c., not being a dweller (*ἐνοικος*, *ἐνοθακος*) in the seats of scorners (*ὀβρισιτής*). But his delight, &c., but considers this (*ἐκείνο*) on the other hand his delight (*τὸ τιμῆν*), to reverence God, practising (it) (by) night and by day. Planted, perf. pass. of *βιβύω*. By the water-side, cf. *Antigone*, 712. In due season, *ὥρατος*. His leaf also, with ever-living (*ἀείωνος*) leaves. And look, &c., and you may see how whatever-things he engages in (*μετέρχεσθαι*) he gets (*ἀφνύσθαι*) fully accomplished (*τελεσφόρος*). It is not so with them, &c., (The ungodly) fare the reverse (*τὰ ἐναντία*) being nothing else but chaff, a thing-seized by the wind (genit.) scattered from-earth. Stand in the judgment, stand against (*ἀντιστάειν*) those-that-judge in trial (*δίκην*). Knoweth, *ἐνυαίνει*, *ἐνυειδέει*. Shall perish, but to the bad all things fall-away (*ἐρήπει*) perishing (*ἐξέρηλος*).

EXERCISE LV.

E. Woe! woe! that aught so gentle and so young
Should thus be call'd to stand i' the tempest's path,
And bear the token and the hue of death
On a bright soul so soon! I had not shrunk
From mine own lot; but thou, my child, shouldst
move

As a light breeze of heaven, through summer bowers
And not o'er foaming billows. We are fall'n
On dark and evil days!

X. Ay, days that wake
All to their tasks!—Youth may not loiter now
In the green walks of spring; and womanhood
Is summoned into conflicts, heretofore
The lot of warrior-souls. Strength is born
In the deep silence of long-suffering hearts,
Not amidst joy.

E. Hast thou some secret woe
That thus thou speak'st?

X. What sorrow should be mine
Unknown to thee?

That aught so gentle, &c., *that* (τὸ with infinitive) *you such as you are* (τοῖσδε γέ) *tender and still young* (ἡβᾶν) *should-be-put-forward* (προκείσθαι) *in the way of, &c.* Token, σφραγίς. Hue, βαφή. So soon, ἄσπορ, agreeing with σφραγίς. I had not shrunk, &c., *I should not, be assured, have shrunk-from exhausting* (ἀντλεῖν) *my lot*. Light, λείος. Move through, ἀμφέπεω. Dark and evil days, an abomination of dark days. Youth may not loiter, &c., *for it is fitting* (εἰκός) *that youth* (τὸ νέαν) *should no longer loiter* (χρὼνίζεω) *in the green dells of summer*. Womanhood, τὸ θῆλυ. Warrior-souls, spirits (ἀἷμα) of manly-counsel. Deep, βαρύς. Not amidst joy, never nourished-from (ἐκτρέφεω) *grainless joy*. What sorrow, &c., *for having-suffered* (αὐρ.) *what calamity* (πῆρ) *could I any longer escape thee?*

EXERCISE LVI.

O fair and strong and terrible! Lioness,
 That with your long locks play the Lion's mane!
 But Love and Nature, these are two more terrible
 And stronger. See, your foot is on our necks,
 We vanquished, you the victor of your will.
 What would you more? give her the child, remain
 Orbed in your isolation: he is dead,
 Or all as dead: henceforth we let you be:
 Win you the love of women, and beware
 Lest, where you seek the common love of these,
 The common hate with the revolving wheel
 Should drag you down, and some great Nemesis
 Break from a darkened future crown'd with fire,
 And tread you out for ever.

O fair, &c., *O savage-hearted* (ὠμόθυμος) *beauty, unbroken growth* (φύη). Long, καρκόμος. Lioness, put in juxtaposition to Lion. But love, &c., *But Love, let me tell thee, and Nature checks thee, stronger* (ἐγκρατής) *terrors*. Is on our necks, *hath walked on necks to-us*. We vanquished, &c., *and vaunt over (us) being conquered* (pres. participle) *favourably to* (πρὸς χάριν) *your will*. Give her the child, *may rather give the child to her that-bare* (it). Remain orb'd in your isolation, *and by-want* (ἀχρηλα) *of love* (κύπρις) *do thou endure to be encircled*-(participle of κυκλοῦσθαι). Or all as dead, *or at least* (γούν) *equal to dead men*. We let you be, *we men let you be* (ἐάω). Win you the love, *Charm thou* (θέλγειν) *accordingly* (τοι) *feminine longing*. Lest, where you seek, &c., *but* (take care) *lest common hate drag thee on* (future) *headlong* (πρηνής) *with the backward-turning wheel while-fawning-on the common love of these*. Break from a darkened future, &c., *from the veils of the future* (τὸ μέλλον) *durst forth all ruling* (= great) *who once for all shall crush thee trodden-under foot*.

EXERCISE LVII.

Cease your fretful prayers,
 Your whinings and your tame petitions;
 The gods love courage arm'd with confidence,
 And prayers fit to pull them down: weak tears
 And troubled hearts, the dull twins of cold spirits,
 They sit and smile at! Hear how I salute them.—
 Divine Andate, thou who hold'st the reins
 Of furious battles and disorder'd war,
 And proudly roll'st thy swarty chariot-wheels
 Over the heaps of wounds and carcases,
 Sailing through seas of blood:—thou sure-steel'd stern-
 ness,
 Give us this day good hearts, good enemies,
 Good blows on both sides, wounds that fear or flight
 Can claim no share in.

Cease, οὐκ εἶα, with future. Whinings, *your whining* (κρυζόμενος) *supplication*. Fit to pull, *able* (ἔχω) *to drag down* (κατασπᾶν) *heaven*. Troubled, κακόπληγτος. Dull twins, *cold twin* (δυστυχός) *offspring* of *unmanly hearts*. Sit and smile at, *sitting* (ἰδρυμένος) *laugh at*. Hear how I salute, *hear me* (ἐγὼ μὲν) *then what* (οἷα) *I invoke*, *Thee now* (δὴ) *thee that-holdest the rein* (ψάλιον) — *divinity* (τέβας) *of Andrate*. Wounds, σφαγαί. Rollest, ἐπέσσειν. Proudly, σεμνῶς. Seas, ἐνιππόαί. Thou sure-steel'd sternness, *Thee now* (resuming σὲ δὴ, hitherto not governed) *I address*, *hardness*, *iron-hearted*. Good hearts, ἐσθλὸν ἀνδρείας θράσος. On both sides, διχόθεν. Can claim no share in, *not-shared-in* (ἀκωνώμενος) *by fear*.

EXERCISE LVIII.

Rascal thieves,
 Here's gold: Go, suck the subtle blood of the grape,
 Till the high fever seeth your blood to froth,

And so 'scape hanging: trust not the physician;
 His antidotes are poison, and he slays
 More than you rob: take wealth and lives together;
 Do villany, do, since you profess to do't,
 Like workmen. I'll example you with thievery:
 The sun's a thief, and with his great attraction
 Robs the vast sea: the moon's an arrant thief,
 And her pale fire she snatches from the sun:
 The sea's a thief, whose liquid surge resolves
 The moon into salt tears: the earth's a thief,
 That feeds and breeds by a composture stolen
 From general excrement.

Rascal, *πανούργος*. Suck, *ροφεῖν*. Subtle, *λεπτός*. High fever, *the fever (καῦμα) make your blood boil (ἐπιζεῖν)* (so as to be) frothy. And so 'scape, and death deliver you from (*ἐξαφέναι*) the hangman (*ὁ δῆμος*). Trust not, do not obey (in) nothing the race of physicians. Antidote, *ἀλεξιφάρμακον*. And he slays, *slaying*, participle agreeing with "antidote." Than you rob, *than the thief plunders (διαπράττειν)*. Lives and wealth together, *life with gold*. Do villany, *πανουργεῖν*. Like workmen, *δημιουργικῶς*. Profess, *ἐπαγγέλλεσθαι*. I'll example you, *verily I tell you myriad examples (δείγμα)* of robbery. With his great attraction, *by drawing to him (προσελκεν) the (waters) of the sea*. Arrant, *προὔτρος*. Pale, *ἀφегγής*. Salt tears, *salt (ἀλμυρός) dew*. The earth's a thief, &c., *and earth which carries off (συλᾶν) nourishment and produces from the mixed excrement (περίσσωσις) of all things*.

EXERCISE LIX.

And though you think, that all, as you have done,
 Have torn their souls, by turning them from us,
 And we are barren, and bereft of friends;—

Yet know,—my master, God omnipotent,
 Is must'ring in his clouds, on our behalf,
 Armies of pestilence; and they shall strike
 Your children yet unborn, and unbegot,
 That lift your vassal hands against my head,
 And threat the glory of my precious crown.
 Tell Bolingbroke, (for yond', methinks, he is,
 That every stride he makes upon my land,
 Is dangerous treason: He is come to ope
 The purple testament of bleeding war;
 But ere the crown he looks for live in peace,
 Ten thousand bloody crowns of mothers' sons
 Shall ill become the flower of England's face;
 Change the complexion of her maid-pale peace
 To scarlet indignation, and bedew
 Her pastures' grass with faithful English blood.

And though, emphasize by *δὲ*. All, none who not of mortals.
 As you have done, in thy fashion (*τρόποι*). Souls, *κέαρ*. Tear,
ἐλασπᾶν. Barren, *ἐρημος*.

Muster, *συναλίσσειν*. On our behalf armies, *armies about-to-fight-with* (*συμμάχεσθαι*) us. Strike, *σκήπτειν*. Your children, *children the neither born* (*γενᾶσθαι*) nor begot (*σπελπεσθαι*) of you as many as, &c., Vassal, *δούλιος*. Threat, &c., *distress* (*χειμάζειν*) with vexing (*δύσχιμος*) threatens the precious honour (*γέρας*) of the crown. Bolingbroke, *Βολιμβροκος*. Methinks, *τοι*. That every stride, &c., the foot (*κῶλον*) which he advances is plainly convicted (*οὐ λαμβάνειν δλοῦς*) of dangerous treason. He is come, *say rather that he has come*. Purple, fem. of *φοῖνιξ*. Testament, *δέλτος*. Ope, *ἐξελλίσσειν*. Ere the crown, &c., before that the expected monarchy be placed round the head of him (*ὅδε*) holding it peaceably. Ten thousand, &c., *heads of thrice ten thousand males stained* (*χρφαίνεσθαι*) with bloody dew. Ill become, *καταφαίνειν*. Change the complexion, &c., *assuredly* (*ἢ μὴν*) *thence changing for purple wrath* (*χολή*) the pale complexion (*χροά*) of virgin-faced peace shall bedew with bloodshed (*αἱματα*) of faithful (*φερέγγυος*) Britons the grass (so as to be) red, and the ox-feeding haunts (*ἐπιστροφάι*).

EXERCISE LX.

What should this mean?

What sudden anger's this? how have I reaped it?
 He parted frowning from me, as if ruin
 Leap'd from his eyes: so looks the chafed lion
 Upon the daring huntsman that has galled him;
 Then makes him nothing. I must read this paper;
 I fear, the story of his anger.—'Tis so;
 This paper has undone me:—'Tis the account
 Of all that world of wealth I have drawn together
 For mine own ends; indeed, to gain the popedom,
 And fee my friends in Rome. O negligence,
 Fit for a fool to fall by! What cross devil
 Made me put this main secret in the packet
 I sent the king? Is there no way to cure this?

What sudden anger, *Whence this wrath suddenly!* He parted, *for he parted.* Frowning, ξυνωφρυνόμενος. So looks, &c., *such glances* (δέγνυμα) *does the chafed* (χολοῦσθαι) *lion look-at the fierce hunter.* Gall, δάκνεν. Then makes, &c., *about* (μέλλειν) *to give him not soon but now to slaughter.* Paper, βιβλίων πτυχᾶ. I fear, *in which I greatly* (δ'γαν) *fear the story of his anger.* It is so, *For it is* (ἐξείν) *so.* Account, ἀπογραφῇ. World of wealth, &c., *money and unfathomable wealth, collected by me when-I-forwarded* (participle of σπεύδειν) *my own interests.* To gain, &c., *if I might sometime receive the office* (τέλος) *of high-priest, at the same time intending-to-pay fee to friends.* O negligence, *O senseless* (παράφρων) *trippings, such as indeed* (οἷός γε) *some fool ought to have perished by.* What cross devil, &c., *who of deities persuaded me after writing* (part.) *in the books the secret* (ἀπόρρητος) *and to-be-concealed* (things) *then to send* (them) *to the royal person* (δέμας). Is there no way, &c., *Where* (is there) *for me a device releasing from such things?*

EXERCISE LXL

Where is thy husband now! Where be thy brothers?
 Where be thy two sons! Wherein dost thou joy!
 Who sues, and kneels, and says—God save the queen!
 Where be the bending peers that flattered thee?
 Where be the thronging troops that follow'd thee?
 Decline all this, and see what now thou art.
 For happy wife, a most distressed widow;
 For joyful mother, one that wails the name;
 For one being sued to, one that humbly sues;
 For queen, a very caitiff crown'd with care:
 For one that scorn'd at me, now scorn'd of me;
 For one being fear'd of all, now fearing one;
 For one commanding all, obey'd of none.
 Thus hath the course of justice wheel'd about,
 And left thee but a very prey to time;
 Having no more but thought of what thou wert,
 To torture thee the more, being what thou art.
 Thou didst usurp my place, and dost thou not
 Usurp the just proportion of my sorrow!
 Now thy proud neck bears half my burdened yoke;
 From which even here I slip my wearied head,
 And leave the burden of it all on thee.

Now, to be explained. Two sons, *ἑρμῆς* *εὐφροῦ*, or *ἑρμῆς* *εὐφροῦ*. Wherein dost thou joy, where, or whence, for thee (is) joy (*τὸ χαῖμα*). Sues and kneels, with prayers kneels to (*προσκύβω*) thee. Bending, *ἀντὶ* 441. Thronging troops, and the myriad following that attended (*συνόδον*) along (*παρὰ*) thy track. What now thou art, how thou now farest. For, may be translated by *αἰτί* or *ἐκ*, or by antithesis of *πρὸς*—*ἐκ*. Caitiff crowned, having a unveiled (*ἀνδραγα*) crown of *στέφανος*. Scorned at, *ἐγγυλῶ*—*γέλοι* *ἐπὶ* *ἀνδραγα*.

Commanding all, *παρατάμενος*. Obeyed of none, *has no reverence* (σέβας). Course of justice wheeled, *justice turning her course* (κάμπτεω δρόμον), or by a nautical metaphor, *with a change-wind* (τροπала) *turning her course* (πλοῦς). A very prey, *nothing else but a prey* (ἐλαφ). To torture thee, *so that thou being such as thou art* (τοιδὺνδε γ' οὖσαν) *be tortured* (ἀνίστασθαι) *more*, or, *a greater torture* (substantive in apposition to sentence). Just proportion, *justly* (ὅν δικη or δικαίως) *have my sorrow not in proportion* (οὐ σύμμετροι or συμμετρούμενοι). Now thy proud neck, &c., *but yoked-together with my burdened* (δόσλοφος) *fortunes thou bearest this common load till now impatiently* (οὐ φιλῶς). Slip, ἐκλίσιν. Leave the burden, *I transfer* (it) *to thee to carry* (it) *alone for the future*.

EXERCISE LXII.

Give me my robe, put on my crown; I have
 Immortal longings in me: Now no more
 The juice of Egypt's grape shall moist this lip:—
 Yare, yare, good Iras; quick.—Methinks, I hear
 Antony call; I see him rouse himself
 To praise my noble act; I hear him mock
 The luck of Cæsar, which the gods give men
 To excuse their after wrath: Husband, I come:
 Now to that name my courage prove my title!
 I am fire, and air; my other elements
 I give to baser life.—So,—have you done?
 Come then, and take the last warmth of my lips.
 Farewell, kind Charmian;—Iras, long farewell.
 [*Kisses them. IRAS falls and dies.*]
 Have I the aspic in my lips? Dost fall?
 If thou and nature can so gently part,
 The stroke of death is as a lover's pinch,
 Which hurts, and is desir'd. Dost thou lie still?
 If thus thou vanishest, thou tell'st the world
 It is not worth leave-taking.

Put on, *κατὰ ἀμφοτέρωθεν*. I have immortal longings, *Just now* (*ἀπρίως*) *there soothes* (*προσسالνεν*) *me an immortal longing*. Now no more, &c., but surely never (*οὐτι μῆποτε*) again shall the rich wine (*εἰδωρ γάνος*) of Nile grape (*πάξι*) moisten this lip. Yare, *εἰτα, δ' εἰτα*, or imperat. of *ἐγκοεῖν*. Quick, cf. *Agam.* 1059, also *Ajax*, 811. Rouse himself, &c., rising (*ἐπαυτέλλεν*) from the tomb a praiser of this (woman) doing noble deeds, and mocking Cæsar (for) what-things he has-been-fortunate-in. Which the gods give, &c., considering that (*ὡς* with acc. participle absolute) *these things have been sent from the gods to men, an excuse for after-destroying* (*ὕστερρόφθορος*) *walk*. Husband, *ἀνὴρ*. To that name, &c., would that we may with reason (*εὐλόγως*) be called named-after-him for (*χάρω*) manliness. My other elements, (things) of which my body is composed (*συνκεῖσθαι*). Take, *δρέπειν, λωρίσθαι*. The stroke of death, *καίρα πληγῇ μύρου*; or, death strikes (aor.) a wound as (*ὡς*) one loving (would) a pinch (*δῆγμα, στυγμός*) both sharp (*πικρός*) and longed-for. If thus thou vanishest, &c., vanishing (*φροῦδος*) thus thou art evidently (*δῆλος*) disdaining (*ἀπαξιοῦν*) (so as) not to bid farewell to mortals.

EXERCISE LXIII.

Shy. I'll have my bond; I will not hear thee speak:
 I'll have my bond; and therefore speak no more.
 I'll not be made a soft and dull-ey'd fool,
 To shake the head, relent, and sigh, and yield
 To Christian intercessors. Follow not;
 I'll have no speaking; I will have my bond.
Salan. It is the most impenetrable cur
 That ever kept with men.
Ant. Let him alone;
 I'll follow him no more with bootless prayers.
 He seeks my life; his reason well I know;
 I oft deliver'd from his forfeitures

Many that have at times made moan to me;
Therefore he hates me.

Salam. I am sure, the duke
Will never grant this forfeiture to hold.

Ant. The duke cannot deny the course of law;
For the commodity that strangers have
With us in Venice, if it be denied,
Will much impeach the justice of the state;
Since that the trade and profit of the city
Consisteth of all nations. Therefore, go:
These griefs and losses have so 'bated me,
That I shall hardly spare a pound of flesh
To-morrow to my bloody creditor.—
Well, jailer, on:—Pray God, Bassanio come
To see me pay his debt, and then I care not!

I'll have my bond, *as* (cf. Elmsl. ad Med. 596, Dind. 609) *decidedly* (ἀπαρότως) *we will hold-to the bond* (γραφά): the use of ἀπαρότως renders the second translation of these words unnecessary. I will not hear, *thou speakest to one that hears not.* And dull eyed, *and having a downcast eye.* And sigh, *with sighs* (στόνος). Intercessor, διαλλακτήρ. I'll have no speaking, *enough of words.* Impenetrable, &c., *the dog more impenetrable* (δυσπαράτητος) *than this never yet associated with the-race of men.* His reason, *for the sake of what.* Forfeiture, σύνθημα. Grant, ἀνέχεσθαι (with participle agreeing with the object). Deny the course, *would never be able to lame* (βλάπτειν) *the foot of law.* Commodity, τὰ ἀντηλλαγμένα. Will much impeach, *would much* (κάπρα) *accuse the city* (as) *unjust.* Since that the trade, *for what land does not trade* (to) *great advantage* (cf. Soph. Trach. 93) *with the Heneti?* Bate, ὀρχαίνω. That I shall hardly spare, &c., *so as to lack* (σπανίσειν) *flesh for which I am a debtor on the morrow* (ἐς αὔριον) *to the murderous man.* And then I care not, *and what care is the rest* (τὸ ἐντεῦθεν) *to me!*

EXERCISE LXIV.

All is lost;
 This foul Egyptian hath betrayed me:
 My fleet have yielded to the foe; and yonder
 They cast their caps up, and carouse together
 Like friends long lost.—Triple-turn'd whore! 'tis thou
 Hast sold me to this novice; and my heart
 Makes only wars on thee.—Bid them all fly;
 For when I am reveng'd upon my charm,
 I have done all:—Bid them all fly, begone.
 O sun, thy uprise shall I see no more:
 Fortune and Antony part here; even here
 Do we shake hands.—All come to this?—The hearts
 That spaniel'd me at heels, to whom I gave
 Their wishes, do discandy, melt their sweets
 On blossoming Cæsar; and this pine is bark'd,
 That overtopp'd them all. Betray'd I am:
 O this false soul of Egypt! this grave charm,
 Whose eye beck'd forth my wars, and call'd them home;
 Whose bosom was my crownnet, my chief end,
 Like a right gipsy, hath, at fast and loose,
 Beguil'd me to the very heart of loss.

Foul Egyptian, *μισος Αιγύπτιον*. Fleet, *ναυδάτης ὄχλος*. Caps, *κυρῆ*. Cast up, *προσαυθρίζειν*. And carouse together, in intercourse of boon-companions. Lost, pass. of *ἀφανίζω*. Triple-turned whore, *πόρνη τρίπορος*. 'Tis thou, use *δέ* adversative after *σύ*. My charm, *μελίγμα*. Thy uprise, *thee uprising* (*ἀντέλλειν*). Part, *διχα ἐρχεσθαι*. Shake hands, *fold hand on hand*. All come to this, *alas that* (*τό with infin.*) *all for-me ends in this*. Spaniel'd me at heels, *αἰκδᾶλλειν*, *προσσαιεῖν*. Discandy, *ἀπορρεῖν*. Barked, *naked*. Egypt, *ἡ Νειδῶτις*. Grave, *baneful*. Whose eye beck'd forth, *ἃ (πρός) whose eye my Mars sent-out abroad* (*θυραῖος*). Crownnet, *στέφος*, *θρυγκός*. Gipsy, *γόγης*. At fast and loose, *ἀπτωσθαι καὶ λύων*. Very heart of loss, *ζημία διανταῖος*.

EXERCISE LXV.

The barge she sat in, like a burnish'd throne,
 Burn'd on the water: the poop was beaten gold;
 Purple the sails, and so perfumed, that
 The winds were love-sick with them: the oars were silver;
 Which to the tune of flutes kept stroke, and made
 The water, which they beat, to follow faster,
 As amorous of their strokes. For her own person,
 It beggar'd all description: she did lie
 In her pavilion, (cloth of gold, of tissue,)
 O'erpicturing that Venus, where we see,
 The fancy out-work nature: on each side her,
 Stood pretty dimpled boys, like smiling Cupids,
 With diverse-colour'd fans, whose wind did seem
 To glow the delicate cheeks which they did cool,
 And what they undid, did.
 Her gentlewomen, like the Nereides,
 So many mermaids, tended her i' the eyes,
 And made their bends adornings: at the helm
 A seeming Mermaid steers; the silken tackle
 Swell with the touches of those flower-soft hands,
 That yarely frame the office. From the barge
 A strange invisible perfume hits the sense
 Of the adjacent wharfs.

Barge, βάρη. The poop was beaten gold, *with poop of beaten gold* (χρυσήλατος). Purple, ποικίλος. Love-sick, cf. Soph. *Trach.* 463. To tune of flutes kept stroke, *with the flutes row-together* (ὁμοποθεῖν) *a-harmony* (συνανία). To follow faster, *to quicken a pursuit* (διωγμα). Beggared all description, *but how could one succeed* (ἐξικνεῖσθαι) *in-speaking-of her-person*. Cloth of gold, of tissue, χρυσόπρασος. The fancy outwork nature, *in which art*

appears to surpass (ὑπερτελεῖν, ὑπερφέρειν) nature. Pretty dimpled boys, κόροι καλλιπαῖδες. Fans, πτερόν. What they undid did, bound-up (συνάπτειν) that which was loosed. O rare for Antony, Antony to-be-envied for these charms (χλιδή, sing.). Tended her i'the eyes, attend-to the commands (φραδή) from (her) eyes. Their bends, τὸ προσκυνεῖν (or aor. inf.). Mermaid, παρθένος θαλασσόπαις. Silken, ἀβρόπηνος, Flower-soft, ἀνθεμώδης, Frame the office, ὑπο-υργεῖν (ὑπηρετεῖν) χρέος. Strange, may be rendered by πῶς δοκεῖς; Hits the sense, βάλλειν ἔσω. Wharfs, ναύσταθμα, ναύλοχοι ἔδραι.

EXERCISE LXVI.

All good people,
 You that thus far have come to pity me,
 Hear what I say, and then go home and lose me.
 I have this day receiv'd a traitor's judgement,
 And by that name must die; yet, heaven bear witness,
 And if I have a conscience, let it sink me,
 Even as the axe falls, if I be not faithful!
 The law I bear no malice for my death,
 It has done, upon the premises, but justice:
 But those, that sought it, I could wish more Christians:
 Be what they will, I heartily forgive them:
 Yet let them look they glory not in mischief,
 Nor build their evils on the graves of great men;
 For then my guiltless blood must cry against them,
 For further life in this world I ne'er hope,
 Nor will I sue, although the king have mercies
 More than I dare make faults. You few that lov'd me,
 And dare be bold to weep for Buckingham,
 His noble friends, and fellows, whom to leave
 Is only bitter to him, only dying,
 Go with me, like good angels, to my end;

And, as the long divorce of steel falls on me,
 Make of your prayers one sweet sacrifice,
 And lift my soul to heaven.

All good people, *kind presence of citizens*. Hear what I say, *having heard what I say then* (εἶτα) *go home*. And lose me, *being deprived of me*. I have received, *judgment has been voted against* (κατὰ) *us as forsooth* (δὴ) *having-betrayed* (aor. part.) *our-country*. By that name, κριθεὶς προδότης. Conscience, σύννοια. Let it sink me, *let it evilly destroy me evil*. As the axe falls, gen. part. fut. absol. Bear malice, μέμψεσθαι. Upon the premises, *from at least the* (things) *stated-in-evidence*. Those who sought it, παπαίριος. Christian, εὐσεβής. Glory, χλιδῶν, or χλιῶν. Guiltless, shed, &c., παρ' αἵμα or ἐκδίκως. Cry, ἐγκαλεῖν. In this world, ἐνθάδε ὦν. Although the king, &c., *Although the king might pardon more than even all the* (καὶ ὅσους) *sins* (κακόν) *I-myself should-dare to do*. Few, *I name not many*. Buckingham, *me, or this man, or this head*. Fellows, ξυνδῶν. To my end, *about to die*. Long divorce of steel, *bronze-smiting bite* (δῆγμα) *dissolution of life*. Make of your prayers, *sacrifice with sweet prayers*. Lift, προπέμπειν, πρόπομπος (εἶναι).

EXERCISE LXVII.

I could be well mov'd, if I were as you ;
 If I could pray to move, prayers would move me :
 But I am constant as the northern star,
 Of whose true-fix'd, and resting quality,
 There is no fellow in the firmament.
 The skies are painted with unnumber'd sparks,
 They are all fire, and every one doth shine ;
 But there's but one in all doth hold his place :
 So, in the world ; 'tis furnish'd well with men,
 And men are flesh and blood, and apprehensive ;
 Yet, in the number, I do know but one
 That unassailable holds on his rank,

Unshak'd of motion: and, that I am he,
 Let me a little show it, even in this;
 That I was constant, Cimber should be banish'd,
 And constant do remain to keep him so.

Well, *τάχ' ἄν*. As you, *any of you*. If I could pray, &c., *prayers would move me, if I were-for-moving* (another) (imperf. part.) *with prayers*. Northern star, *Ἀρκτοῦρος*. Of whose true-fixed, *which remains ever the same and firm as no other star in heaven*. Painted, *ποικίλλειν*. And men are flesh, *and all share flesh, blood, mind*. Unshak'd of motion, *φορὰς ἀκραιφνέως*. Let me a little show it, *and (take) a-proof of this, however small, for I thought proper, &c.*

EXERCISE LXVIII.

Bru. Portia, what mean you? Wherefore rise
 you now?

It is not for your health, thus to commit
 Your weak condition to the raw-cold morning.

Por. Nor for yours neither. You have ungently,
 Brutus,

Stole from my bed: and yesternight, at supper,
 You suddenly arose, and walk'd about,
 Musing, and sighing, with your arms across:
 And when I ask'd you what the matter was,
 You star'd upon me with ungentle looks:
 I urg'd you further; then you scratch'd your head,
 And too impatiently stamp'd with your foot:
 Yet I insisted, yet you answer'd not;
 But, with an angry wafture of your hand,
 Gave sign for me to leave you: so I did;
 Fearing to strengthen that impatience,
 Which seem'd too much enkindled; and, withal,

Hoping it was but an effect of humour,
Which sometime hath his hour with every man.
It will not let you eat, nor talk, nor sleep ;
And, could it work so much upon your shape,
As it hath much prevail'd on your condition,
I should not know you, Brutus. Dear my lord,
Make me acquainted with your cause of grief.

Mean, *πρῶτον*. Rise now, *move body from sleep thus unseasonably*. For health, *ἀσθεος*. Condition, *limbs*. Raw cold morning, *morning frosts*. Nor for yours, *ἀλλ' οὐδὲ κ.τ.λ.* You have, *who have*. Stole, *stole foot*. Yesternight at supper, *yesterday forsaking the evening table*. Musing, cf. *Soph. Antig.* 20. Across, *folded*. What the matter was, *where in-fortune (gen.) you happened (to be)*. Stared, *directed ungenile glances (βόλαι) of eyes*. Urge, *seek to know (gen. abs.)*. Scratch, *strike*. Stamped, *beat ground with shoe*. Insist, *ἐπείγην*. But with an angry wafture, *but threatened fearfully by shaking the hand, if I should not leave you out of sight*. Strengthen impatience, *add wrath to wrath*. Effect of humour, *φρεσὶν πλάνη, πλάνημα, or πάθος*. Which sometime, *such as every (οὐδεὶς ὅστις οὐ) mortal suffers*. Work upon, *ἀλλάσσειν or παραλλάσσειν*. Cause of grief, cf. *Eur. Hipp.* 903.

EXERCISE LXIX.

Gra. What's the matter?

Oth. Behold! I have a weapon;

A better never did itself sustain

Upon a soldier's thigh: I have seen the day,

That, with this little arm, and this good sword,

I have made my way through more impediments

Than twenty times your stop:—but, O vain boast!

Who can control his fate? 'tis not so now.—

Be not afraid, though you do see me weapon'd;

Here is my journey's end, here is my butt,

And very sea-mark of my utmost sail.
 Do you go back dismay'd? 'tis a lost fear;
 Man but a rush against Othello's breast,
 And he retires:—Where should Othello go?—
 Now, how dost thou look now? O ill-starr'd wench!
 Pale as thy smock! when we shall meet at compt,
 This look of thine will hurl my soul from heaven,
 And fiends will snatch at it. Cold, cold, my girl?
 Even like thy chastity.—
 O cursed, cursed slave!—Whip me, ye devils,
 From the possession of this heavenly sight!
 Blow me about in winds! roast me in sulphur!
 Wash me in steep-down gulfs of liquid fire!—
 O Desdemona! Desdemona! dead?
 Dead? O! O! O!

Sustain itself, *ἀντεπεῖθε*, or *-εσθαι*. That with this little arm and this good sword, *when wielding this good sword with weak hand*. I have made my way, *I beat down far more impediments than you are able to throw in my way* (ἐμποδίων). Butt, σκοπός. Sea-mark, γράμμη. Man, ὁπλίσεσθαι, or ἐξοπλίσεσθαι. At court, in last judgment. And fiends will snatch at it, a chase (θήραμα) for the goddesses below. O, Desdemona, luckless-one (δυσδαίμων), O luckless one. Dead? breathest thou yet? O! O! *Alas* (ὦ μοι) yet again, even in third cryings-of-alas (ὦ μωγυα): or perhaps better rendered by exclamations extra metrum, as in Soph. Trach. 1081—2, Phil. 739.

EXERCISE LXX.

To be, or not to be, that is the question:—
 Whether 'tis nobler in the mind to suffer
 The stings and arrows of outrageous fortune;
 Or to take arms against a sea of troubles,

And, by opposing, end them?—To die,—to sleep,—
 No more;—and, by a sleep, to say we end
 The heart-ache, and the thousand natural shocks
 That flesh is heir to,—'tis a consummation
 Devoutly to be wish'd. To die;—to sleep;—
 To sleep! perchance to dream;—ay, there's the rub:
 For in that sleep of death what dreams may come,
 When we have shuffled off this mortal coil,
 Must give us pause: there's the respect,
 That makes calamity of so long life:
 For who would bear the whips and scorns of time,
 The oppressor's wrong, the proud man's contumely,
 The pangs of despis'd love, the law's delay,
 The insolence of office, and the spurns
 That patient merit of the unworthy takes,
 When he himself might his quietus make
 With a bare bodkin? who would fardels bear,
 To grunt and sweat under a weary life;
 But that the dread of something after death,—
 The undiscover'd country, from whose bourn
 No traveller returns,—puzzles the will;
 And makes us rather bear those ills we have,
 Than fly to others that we know not of?

To be, or not to be, *behoves it to live longer or not?* Is the question, *to-be-sought*. Slings, βέλος. Sea, cf. Eur. *Hipp.* 822. To die? to sleep! no more, *is not death equal to sleep?* And by a sleep to say, *and if by sleep it is allowed*. That flesh is heir to, *of which the-mortal body is-by-nature possessor*, cf. Soph. *Ajax*, 508. Devoutly to be wished, ζήλωτος ἀγαν. The rub, τὸ δύσφορον. Shuffle off, ἐκδύειν. Coil, βέλος. Give pause, ἐμβάλλειν φροντίδα or ἐνθύμιον. Time, *fortune*. Pangs, cf. Soph. *Trach.* 42. Despised, ὁ μέρην. Office, οἱ ἐν τέλει. Merit, ὁ χρηστός. Patient, ῥημόνως. When he himself, *It being possible for him having drawn a dagger to obtain oblivion*. Sweat, cf. Soph. *Ajax*, 10. Puzzles, συγχέειν.

EXERCISE LXXI.

King. I am not a day of season,
 For thou mayst see a sunshine and a hail
 In me at once: but to the brightest beams
 Distracted clouds give way; so stand thou forth,
 The time is fair again.

Ber. My high-repented blames,
 Dear sovereign, pardon to me.

King. All is whole;
 Not one word more of the consumed time.
 Let's take the instant by the forward top;
 For we are old, and on our quick'st decrees
 The inaudible and noiseless foot of time
 Steals ere we can effect them: you remember
 The daughter of this lord?

Ber. Admiringly, my liege: at first
 I stuck my choice upon her, ere my heart
 Durst make too bold a herald of my tongue:
 Where the impression of mine eye infixing,
 Contempt his scornful perspective did lend me,
 Which warp'd the line of every other favour;
 Scorn'd a fair colour, or express'd it stol'n;
 Extended or contracted all proportions,
 To a most hideous object: thence it came,
 That she, whom all men prais'd, and whom myself,
 Since I have lost, have lov'd, was in mine eye
 The dust that did offend it.

I am not a day of season, I have not the thorough-wet nature of the Hyades. The time is fair, the sky smiles. My high-repented blames, what having much sinned I much regretted. Is whole, ἔχει λυτήριον ἄκος. Forward top, προύχοντα ἀκμή. Steals, γέντι (ἦν-

χος) comes-after. I stuck my choice upon her, *my desire fixed* (σκήπτειν) towards her. Ere my heart, &c., *ere I nourished boldness in my breast, so that my mouth should proclaim my thoughts.* Contempt, *Contemning I received a disdainful eye, changing the favour of all other things* (so as to be) *favourless.* Fair colour, εὐχρως χλιδή. Dust, κόπυς or ἀχρητίς.

EXERCISE LXXII.

Lor. The moon shines bright:—In such a night
as this,

When the sweet wind did gently kiss the trees,
And they did make no noise; in such a night,
Troilus, methinks, mounted the Trojan walls,
And sigh'd his soul toward the Grecian tents,
Where Cressid lay that night.

Jes. In such a night
Did Thisbe fearfully o'ertrip the dew;
And saw the lion's shadow ere himself,
And ran dismay'd away.

Lor. In such a night
Stood Dido with a willow in her hand
Upon the wild sea-banks, and wav'd her love
To come again to Carthage.

Jes. In such a night
Medea gather'd the enchanted herbs
That did renew old Æson.

Lor. In such a night
Did Jessica steal from the wealthy Jew:
And with an unthrift love did run from Venice,
As far as Belmont.

Jes. And in such a night
Did young Lorenzo swear he lov'd her well;

Stealing her soul with many vows of faith,
And ne'er a true one.

Lor. And in such a night

Did pretty Jessica, like a little shrew,
Slander her love, and he forgave it her.

Sweet, εὐαίης. Did gently kiss, *was moving with gentle touchings* (προσβολαί) of kisses. Methinks, ὡς εἰκάζει, or ἐπικάζει. Mounted, ἐκαμβατήρ or ἐπεμβάτης, with gen. Sigh'd, πνέειν. Toward, ἀποσκοπῶν eis or πρὸς. Cressid, Κρήσσις. Fearfully o'erstrip the dew, *lightly* (κουφίσειν) a trembling foot in the dews. Run away, φυγήναι. Willow, Ἰρέα. Wild sea banks, cf. *Æsch. P. V. 713.* Wav'd, called with motions of arms. Love, φιλήτωρ. Carthage, Καρχηδών. Enchanted herbs, φύλλον ἐπιδάει. Steal, φηγὰς κλέπτειν. Jew, substitute father. Venice, Ἐφεσίων ἄστει or πόλιν. Belmont, this dwelling of Portia. Vow of faith, ὅρκωμα or πίστωμα. Shrew, πικρόγλωσσος γυνή or λάλημα.

EXERCISE LXXIII.

I shall lack voice : the deeds of Coriolanus
Should not be utter'd feebly.—It is held,
That valour is the chiefest virtue, and
Most dignifies the haver : if it be,
The man I speak of cannot in the world
Be singly counterpois'd. At sixteen years,
When Tarquin made a head for Rome, he fought
Beyond the mark of others : our then dictator,
Whom with all praise I point at, saw him fight,
When with his Amazonian chin he drove
The bristled lips before him : he bestrid
An o'erpress'd Roman, and i' the consul's view
Slew three opposers : Tarquin's self he met,
And struck him on his knee : in that day's feats,

When he might act the woman in the scene,
 He prov'd best man i' the field, and for his meed
 Was brow-bound with the oak. His pupil age
 Man-entered thus, he waxed like a sea;
 And, in the brunt of seventeen battles since,
 He lurch'd all swords o' the garland.

Lack, *I shall not suffice* (ἀρκεῖν) *in-telling*. Feebly, *with humble mouth*. The man I speak of, *you cannot find among mortals one man equal* (δντιπποῦτος) *to this one*. At sixteen years, *having completed a sixth year in-addition-to* (ἐπὶ) *ten*. When with his Amazonian chin, *nourishing a bare cheek like an Amazon, making mock of shady chins*. Bestrid, ἀμφιβάλειν. When he might act, *it being possible to imitate a woman-like* (γυναικίμορφος) *act*. In the field, ἐν πελῶνι δόρυς. His pupil age, *having thus in youth shewn himself*, ἀνδρόπαις ἀντήρ. He lurch'd all swords, cf. Soph. Ajax, 435.

EXERCISE LXXIV.

Know, then, it is your fault, that you resign
 The supreme seat, the throne majestic,
 The sceptred office of your ancestors,
 Your state of fortune, and your due of birth,
 The lineal glory of your royal house,
 To the corruption of a blemish'd stock:
 Whilst, in the mildness of your sleepy thoughts,
 (Which here we waken to our country's good,)
 The noble isle doth want her proper limbs;
 Her face defac'd with scars of infamy,
 Her royal stock graft with ignoble plants,
 And almost shoulder'd in the swallowing gulf
 Of dark forgetfulness and deep oblivion.
 Which to recure, we heartily solicit
 Your gracious self to take on you the charge

And kingly government of this your land :
 Not as protector, steward, substitute,
 Or lowly factor for another's gain :
 But as successively from blood to blood,
 Your right of birth, your empery, your own.
 For this, consorted with the citizens,
 Your very worshipful and loving friends,
 And by their vehement instigation,
 In this just suit come I to move your grace.

Know then, *know then that-thou-erredst thyself who* (ὅστις) *resignest*. Sceptred office, σκηπτουχία. Lineal, πατρώος or ὁ πατρώθεν. Corruption of a blemished stock, αἰσχρὸς νοθαγενής. Whilst in the mildness, &c., *meanwhile thou sleepest the sleep of an easy* (βάθυμος) *soul from which we rouse thee, so providing for* (προσκοπεῖσθαι) *our country's common-weal*. Shoulder'd, πορτίσθαι. Gulf of dark forgetfulness, σκότρου κενθμών. Deep oblivion, λήθης βάθος. Your gracious self, *thyself, O excellent prince*. Lowly factor for, *slavishly working out*. But as successively, cf. Soph. Antig. 174. Consorted with, συνέμωπος. Your very worshipful, *revering thee greatly* (κάπτα) *in loving feelings* (φθέρημα).

EXERCISE LXXV.

Sir, I desire you, do me right and justice ;
 And to bestow your pity on me : for
 I am a most poor woman, and a stranger,
 Born out of your dominions ; having here
 No judge indifferent, nor no more assurance *
 Of equal friendship and proceeding. Alas, Sir,
 In what have I offended you ? what cause
 Hath my behaviour given to your displeasure,
 That thus you should proceed to put me off,
 And take your good grace from me ? Heaven witness,
 I have been to you a true and humble wife,

At all times to your will conformable :
 Ever in fear to kindle your dislike,
 Yea, subject to your countenance ; glad, or sorry,
 As I saw it inclin'd. When was the hour,
 I ever contradicted your desire,
 Or made it not mine too ? Or which of your friends
 Have I not strove to love, although I knew
 He were mine enemy ? what friend of mine
 That had to him deriv'd your anger, did I
 Continue in my liking ? nay, give notice
 He was from thence discharg'd ?

Desire, *δέξιόν*. Do right and justice, *ὀρθὴν καὶ ἔννομον κρῖναι δίκην τι*. Bestow, *ρέμειν*. Nor no more assurance, *None whom I may trust that he will give* (*διαφέρειν*) *an equal vote with equal mind*. In what, *πῶς* ; That, *ἀνθ' ὧν*. Put me off, *παρωθεῖν τὰ ἐμὰ λέχη*. Conformable, *ὁφειμένος*, also cf. *Eur. Med.* 13. To kindle your dislike, *lest I* (*τὰ ἐμὰ*) *should-become bitter to thee*. Yea subject to your countenance, *watching thy visage, how it inclined, joying with thee joyous, saddened with thee sad*. Or made it not mine too, *and wished not everything with thee wishing*. Strove to love, *loved in-spite-of inclination* (*φρένες*). That had to him derived, *κεκτημένος*. Gave notice, *κατεπεῖν*. Discharged, *ἐκβάλλεσθαι* or *ἐκπίπτειν*.

EXERCISE LXXVI.

Tal. O young John Talbot ! I did send for thee,
 To tutor thee in stratagems of war ;
 That Talbot's name might be in thee reviv'd,
 When sapless age, and weak unable limbs,
 Should bring thy father to his drooping chair.
 But,—O malignant and ill-boding stars !—
 Now thou art come unto a feast of death,
 A terrible and unavoided danger :
 Therefore, dear boy, mount on my swiftest horse ;

And I'll direct thee how thou shalt escape
By sudden flight: come, dally not, be gone.

John. Is my name Talbot? and am I your son?
And shall I fly? O, if you love my mother,
Dishonour not her honourable name,
To make a bastard and a slave of me:
The world will say—He is not Talbot's blood,
That basely fled, when noble Talbot stood.

Tal. Fly, to revenge my death, if I be slain.

John. He, that flies so, will ne'er return again.

Tal. If we both stay, we both are sure to die.

John. Then let me stay; and, father, do you fly:
Your loss is great, so your regard should be;
My worth unknown, no loss is known in me.
Upon my death the French can little boast;
In yours they will, in you all hopes are lost.
Flight cannot stain the honour you have won;
But mine it will, that no exploit have done:
You fled for vantage every one will swear;
But, if I bow, they'll say—it was for fear.
There is no hope that ever I will stay,
If, the first hour, I shrink, and run away.
Here, on my knee, I beg mortality,
Rather than life preserv'd with infamy.

Tal. Shall all thy mother's hopes lie in one tomb?

John. Ay, rather than I'll shame my mother's womb.

Tal. Upon my blessing I command thee go.

John. To fight I will, but not to fly the foe.

Tal. Part of thy father may be sav'd in thee.

John. No part of him, but will be shame in me.

Tal. Thou never hadst renown, nor canst not lose it.

John. Yes, your renowned name; shall flight
abuse it?

Tal. Thy father's charge shall clear thee from that stain.

John. You cannot witness for me, being slain.
If death be so apparent, then both fly.

Tal. And leave my followers here, to fight, and die?
My age was never tainted with such shame.

John. And shall my youth be guilty of such blame?
No more can I be sever'd from your side,
Than can yourself yourself in twain divide:
Stay, go, do what you will, the like do I;
For live I will not, if my father die.

Tal. Then here I take my leave of thee, fair son,
Born to eclipse thy life this afternoon.
Come, side by side together live and die;
And soul with soul from France to heaven fly.

Young John Talbot, *son of the same name with me*. Send for, *πέμπεσθαι*. Tutor, *ἐκδιδάσκειν*. Talbot's, *my*. Be revived, *ἀνθῆναι* or *ἡβῆν πάλιν*. Sapless, *ξηρός*. O malignant, *for this day has evil omens*. Now thou art come, *thou art present at (els) man-devouring (ἀνδροφρώς) murders*. Come, *etc.* Dally not, cf. *Soph. Antig.* 577. My mother, *thy wife and (δὲ) my mother*. And a slave, *slave instead of free*. The world, *mortals will say that I am not thy son, if I fly basely while my father stays*. Fly to revenge, *fly that thou mayest return, avenger of death to thy father*. He that flies so, *but who flying thus would return again?* Your loss is great, *if thou, being slain, the calamity is severe, thou oughtest to value (προσβέβειν) thine own life*. My worth unknown, *but I, being unknown (δσμιος), of how much (ὅσοντες) I am worthy, shall be lightly esteemed in death*. Can little boast, cf. *Eur. Troad.* 1250. French, *Κέλται*. For vantage, *ὀφελους οὐνεκα*. The first hour, *when I came (ἐλθὼν) first into battle*. On my knee!, *γονυπετής*. Mortality, *to die*. Life preserved, *to buy a life of shame*. Upon my blessing, *fly if thou regardest thy father's vows*. No part of him, *what part pray*

1. *γονυπετής* means "falling at the knees (of the person entreated)" rather than "falling on the knees."

so as not to bring-on (*μή οὐ* with participle, cf. Soph. *Æ. T.* 221) me some disgrace! Thou never hadst, &c. thou couldst not fall from fame that never existed (*ὁ μήποτε ὦν*). Followers, *ἑυδαῖω*. My age, not yet though old have I contracted (*ἀλπεσθαι*) this disgrace. My youth, I, a youth. No more can I, &c. no more shalt thou forcibly divide me (so as) not to be-with-thee (*ἐξέω παρὸντα*) than thyself. Stay, go, in thee is my part (*τὸ ἐμὸν*) whether, to stay here or to fly, or what of other things thou wilt. Take my leave, address thee for the last time. Come side by side, &c. it behoves to live and die together, and together from this land to seek the abode of heaven.

EXERCISE LXXVII.

Stan. Fortune and victory sit on thy helm!

Richm. All comfort that the dark night can afford,
Be to thy person, noble father-in-law!
Tell me, how fares our loving mother?

Stan. I, by attorney, bless thee from thy mother,
Who prays continually for Richmond's good;
So much for that.—The silent hours steal on,
And flaky darkness breaks within the east.
In brief, for so the season bids us be,
Prepare thy battle early in the morning;
And put thy fortune to the arbitrement
Of bloody strokes, and mortal-staring war.
I, as I may, (that which I would, I cannot,)
With best advantage will deceive the time,
And aid thee in this doubtful shock of arms:
But on thy side I may not be too forward,
Lest, being seen, thy brother, tender George
Be executed in his father's sight:
Farewell: the leisure and the fearful time
Cuts off the ceremonious vows of love,
And ample interchange of sweet discourse,

Which so long sunder'd friends should dwell upon ;
 God give us leisure for these rites of love !
 Once more adieu :—be valiant, and speed well !

Sit on, *προσιζειν*. All comfort, *may you profit* (2nd aor. of *οιναμαι*) *as much profit* (*βρῆσις*) *at-least as (is) from the darkness of night*. By attorney, *διδδοχος*. So much for that, *ελεν*. Silent hours steal on, (the) *hours steal a flight with noiseless* (*δψοφος*) *step*. Within the east, *from-the-east*. Arbitrement, *ελεγχος*. Mortal staring war *γοργωπὸς μάχη*. I cannot, cf. *Antig.* 79. Doubtful, *equally-poised*. Interchange, *ἀμοιβαι, μεταλλαγαί*. Sweet discourse, *εὐφίλη προσφθέγματα*.

EXERCISE LXXVIII.

Gaunt. All places that the eye of heaven visits,
 Are to a wise man ports and happy havens.
 Teach thy necessity to reason thus ;
 There is no virtue like necessity.
 Think not the king did banish thee,
 But thou the king: woe doth the heavier sit,
 Where it perceives it is but faintly borne.
 Go, say—I sent thee forth to purchase honour,
 And not—The king exiled thee: or suppose,
 Devouring pestilence hangs in our air,
 And thou art flying to a fresher clime.
 Look, what thy soul holds dear, imagine it
 To lie that way thou go'st not whence thou com'st:
 Suppose the singing birds musicians,
 The grass whereon thou tread'st the presence strew'd,
 The flowers fair ladies, and thy steps no more
 Than a delightful measure, or a dance;
 For gnarling sorrow hath less power to bite
 The man that mocks at it, and sets it light.

Boling. O, who can hold a fire in his hand,
 By thinking on the frosty Caucasus?
 Or cloy the hungry edge of appetite,
 By bare imagination of a feast?
 Or wallow naked in December snow,
 By thinking on fantastic summer's heat?
 O, no! the apprehension of the good
 Gives but the greater feeling to the worse:
 Fell sorrow's tooth doth never rankle more,
 Than when it bites, but lanceth not the sore.

Gaunt. Come, come, my son, I'll bring thee on
 thy way.

Had I thy youth and cause, I would not stay.

Boling. Then, England's ground, farewell; sweet
 soil, adieu;

My mother, and my nurse, that bears me yet!

Where'er I wander, boast of this I can,—

Though banish'd, yet a true-born Englishman.

Ports and happy havens, εὖρος λιμῆν. When it perceives,
when it knows-of (συνειδέναι dat.) *one-bearing* (it) *ill* (δυσλόφως). To
 purchase honour, τιμῆς κατὰ ζήτησιν, or ἐμπόλημα. Devouring,
 βρωτήρ. Hangs, αἰωρεῖσθαι. Fair ladies, καλλιπάρθενος χάρεις or χλιδή.
 Than a delightful measure, (think) *that you dance pleasantly in*
rhythmical (εὐρυθμος) *measures* (δοχημα). Cloy, ἀμβλύνειν. Wallow,
 ἐγκαλινδεῖσθαι. By thinking on, *thinking of* (ἐννοεῖν) *the hot* (part)
of summer, an empty fancy. Rankle, ἐλκοῦν. Lanceth, διαμπερὲς
 τέμνειν. Bring on way, ὁδοῦ προπομπὸς εἶναι. England's ground,
 γῆ Βρεταννίς. My nurse, ὡ θρέψασά με. True-born, γνησίως πεφυ-
 κέναι.

EXERCISE LXXIX.

Ant. Tell me, Panthino, what sad talk was that,
 Wherewith my brother held you in the cloister?

Pan. 'Twas of his nephew Proteus, your son.

Ant. Why, what of him?

Pan. He wonder'd that your lordship
Would suffer him to spend his youth at home;
While other men, of slender reputation,
Put forth their sons to seek preferment out:
Some, to the wars, to try their fortune there;
Some, to 'discover islands far away:
Some, to the studious universities.
For any or for all these exercises,
He said, that Proteus, your son, was meet,
And did request me to importune you,
To let him spend his time no more at home,
Which would be great impeachment to his age,
In having known no travel in his youth.

Sad, earnest. Wherewith, ἐφ' ᾧ. Cloister, αὐλὴα στέγη. Spend his youth at home, ἤβην οἰκουρεῖν. Preferment, ἀξίωμα. Some to the wars, some as going-to-venture (κυβεύειν) fortune of-Ares. To discover, going-to-colonize an island, a distant search. Studious universities, cf. Soph. Frag. 779. Meet, εὐφρής. To his age, to (him when) an old man. In his youth, (to him) young.

EXERCISE LXXX.

Lys. How now, my love? Why is your cheek so pale?

How chance the roses there do fade so fast?

Her. Belike, for want of rain; which I could well
Beteem them from the tempest of mine eyes.

Lys. Ah me! for aught that ever I could read,

Could ever hear by tale or history,
The course of true love never did run smooth:
But, either it was different in blood;

Her. O cross! too high to be enthral'd to low!

Lys. Or else misgraffed, in respect of years;

Her. O spite! too old to be engaged to young!

Lys. Or else it stood upon the choice of friends:

Her. O hell! to choose love by another's eye!

Lys. Or, if there were a sympathy in choice,
War, death, or sickness did lay siege to it;
Making it momentary as a sound,
Swift as a shadow, short as any dream;
Brief as the lightning in the collied night,
That, in a spleen, unfolds both heaven and earth,
And ere a man hath power to say,—Behold!
The jaws of darkness to devour it up:
So quick bright things come to confusion.

How now! *what matter* (is there)? Pale, *ἀναιμος*. Belike, to conjecture. For want of, *not-having-last-ed*. Tempest of mine eyes, *χειμῶν ὀμματεσταγῆς*. Read, do not use *ἀναγιγνώσκειν*, but *διέρχασθαι*, *ἐκπερᾶν* or *ῥηεῖν*. Different, *ἀνόματος*. O cross, terrible (that) the well-born (should) be yoked to the ill-born. O, spite, *στυγνῶν*. It stood upon, or some choice of friends ratified it. O, hell, *αἰαί*. Another's, *θυγαῖος*. Lay siege, *προσῆσθαι*. Short as any dream, *ὀδνεῖρος*. Collied, *obscured*, black. Spleen, *flash*. Do devour, *are first* (*φθάνειν*) (in) devouring. Bright, *λαμπρός*.

EXERCISE LXXXI.

Luc. Give us the proudest prisoner of the Goths,
That we may hew his limbs, and, on a pile,
Ad manes fratrum sacrifice his flesh,
Before this earthy prison of their bones;

That so the shadows be not unappeased,
Nor we disturb'd with prodigies on earth.

Tit. I give him you; the noblest that survives,
The eldest son of this distressed queen.

Tam. Stay, Roman brethren!—Gracious conqueror,
Victorious Titus, rue the tears I shed,
A mother's tears in passion for her son:
And, if thy sons were ever dear to thee,
O, think my son to be as dear to me.
Sufficeth not that we are brought to Rome
To beautify thy triumphs, and return,
Captive to thee and to thy Roman yoke;
But must my sons be slaughter'd in the streets,
For valiant doings in their country's cause?
O! if to fight for king and commonweal
Were piety in thine, it is in these.
Andronicus, stain not thy tomb with blood:
Wilt thou draw near the nature of the gods?
Draw near them, then in being merciful;
Sweet mercy is nobility's true badge;
Thrice-noble Titus, spare my first-born son.

Proudest, most noble. Hew, διαπραμνῖν. Ad manes fratrum, cf. Æsch. Choeph. 15. Persæ 610. Earthly prison, φράγμα κατ' ὤρυξ. Unappeased, ἀθελκτος. On earth, participle of βλέπω or δρᾶν in agreement with "we". A mother's tears, (I) a mother on account of a son, a most painful passion. Sufficeth not, do not we suffice (ἀρκεῖν) brought to Rome? To beautify, (as) an ornament (ἀγλαῖσμα, ἀγλαμα,) of thy victory-bearing return. For valiant doings, because they acted-bravely (ἀριστεῖν). Draw near, ὁμοιοῦσθαι. In being merciful, (in) fostering a kindly (ἡμενερῆς) spirit. Nobility—noble, use kindred words.

EXERCISE LXXXII.

Cleo. I dream'd there was an emperor Antony:—
O, such another sleep, that I might see
But such another man!

Dol. If it might please you,—

Cleo. His face was as the heavens; and therein stuck
A sun and moon, which kept their course, and lighted
The little O, the earth.

Dol. Most sovereign creature,—

Cleo. His legs bestrid the ocean: his rear'd arm
Crested the world: his voice was propertyed
As all the tunèd spheres, and that to friends;
But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in't; an autumn 'twas,
That grew the more by reaping: his delights
Were dolphin-like; they shew'd his back above
The element they lived in: in his livery
Walk'd crowns and crownets; realms and islands were
As plates dropp'd from his pocket.

Dol. Cleopatra —

Cleo. Think you there was, or might be, such a man
As this I dream'd of?

I dreamed, in-a-dream I saw Antony a king. If it might please you, if these-things are in-no-wise displeasing (*ἀπαρδδνεν*) to thee. Kept their course, drove in brilliant courses. The little O, the little plain 'of the orbèd (*εὐκυκλος*) earth. Bestrid, *ἀμφιβάλειν*. His reared arm, over the earth the outstretchings of-his-hands were a crown (*θριγκός*). Tuned, *ἀραπώς*. His delights, and he sported like a dolphin and shewed-forth his back on-high (*μερδρατος*) (from) his customary haunts (*ἐνυρήεις ἐπιστροφάι*). In his livery, and there was an attending (*ὀπισθόπους*) array of ornaments and crowns. Plates, *νόμισμα*. Pocket, girdle. Was, 2nd aor. of *φύω*. Might be, fut. of *γίγνομαι*.

EXERCISE LXXXIII.

FOR ANAPÆSTIC VERSE.

Now strike the golden lyre again:
A louder yet and yet a louder strain,
Break his bands of sleep asunder,
And rouse him like a rattling peal of thunder.
 Hark, hark, the horrid sound
 Has raised up his head,
 As awaked from the dead
 And amazed he stares around.
Revenge, revenge! Timotheus cries,
 See the furies arise!
 See the snakes that they rear,
 How they hiss in their hair,
And the sparkles that flash from their eyes!
 Behold a ghastly band,
 Each a torch in his hand!
Those are the Grecian ghosts that in battle were slain
 And unburied remain
 Inglorious on the plain.
 Give the vengeance due
 To the valiant crew.
Behold how they toss their torches on high,
How they point to the Persian abodes,
And glittering temples of their hostile gods!
 The princes applaud with a furious joy,
And the king seized a flambeau with zeal to destroy,
 Thais led the way
 To light him to his prey,
And like another Helen fired another Troy.

Now, νῦν δὲ. Strike, πλήκτρῳ κροεῖν or κρέκειν. Golden, χρυσεόνωτος. A louder, let the sound go from the strings great, and yet again greater. The horrid sound, he raised (ἀνακουφίζειν) his head already at (πρὸς or ὑπὸ) the fearful sound. Awaked, ἀφυνπνίζεισθαι. Stare around, περιπαπταίνειν. Revenge, render by imperatives, or Come, come, Justice. Arise, ἀναφαίνεσθαι, ἐπανίστασθαι. Rear, μετewρίζειν. Hiss, σύριγμα ἰέναι, συρίζειν. Ghastly, ὠχρός. In his hand, διὰ χειρὸς ἔχειν. Were slain, θάνατον κυχχάνειν. Unburied, ἀμορος τάφου. Due, ὅπερ δέξιόν ἐστι. Toss on high, ἀνασελεῖν. Point to, mark (ἀποδηλοῦν) the finger-shewn abodes. Hostile, ἀντίπαλος. With zeal, μάλα ἐπενγόμενος. Led the way, παραφαίνειν. Another (ἕτερος) bring together "another" and "another", "Helen" and "Troy".

EXERCISE LXXXIV.

Luc. Better forbear, till Protheus make return.

Jul. Oh, know'st thou not, his looks are my soul's food?

Pity the dearth that I have pined in,

By longing for that food so long a time.

Did'st thou but know the inly touch of love,

Thou wouldst as soon go kindle fire with snow,

As seek to quench the fire of love with words.

Luc. I do not seek to quench your love's hot fire ;

But qualify the fire's extreme rage,

Lest it should burn above the bounds of reason.

Jul. The more thou damm'st it up, the more it burns :

The current, that with gentle murmur glides,

Thou know'st, being stopp'd, impatiently doth rage ;

But, when his fair course is not hindered,

He makes sweet music with th' enamell'd stones,

Giving a gentle kiss to every sedge

He overtaketh in his pilgrimage ;

And so by many winding nooks he strays,

With willing sport, to the wild ocean.
 Then let me go, and hinder not my course :
 I'll be as patient as a gentle stream,
 And make a pastime of each weary-step,
 Till the last step have brought me to my love ;
 And there I'll rest, as, after much turmoil,
 A blessed soul doth in Elysium.

Know'st thou not his looks are my soul's food? *Know'st thou not τοῦτον how I am wholly fed by his aspect? Pity, therefore you ought to pity. As soon...as, rather...than. Qualify...lest, κατασχέιν μή (with infin.). The more thou damm'st it up, to one restraining more. Being stopp'd, any one stopping (φράσσειν). Impatiently, without bit. Sedge, χλόη. Pilgrimage, πλαναστιβῆς ὁδός. Doth in Elysium, hath divine repose.*

EXERCISE LXXXV.

Duke. Sir Valentine, whither away so fast?

Val. Please it your grace, there is a messenger
 That stays to bear my letters to my friends,
 And I am going to deliver them.

Duke. Be they of much import?

Val. The tenor of them doth but signify
 My health, and happy being at your court.

Duke. Nay then no matter; stay with me awhile;
 I am to break with thee of some affairs,
 That touch me near, wherein thou must be secret.
 'Tis not unknown to thee, that I have sought
 To match my friend, Sir Thurio, to my daughter.

Val. I know it well, my lord; and sure the match
 Were rich and honourable; besides, the gentleman
 Is full of virtue, bounty, worth, and qualities

Beseeming such a wife as your fair daughter :
 Cannot your grace win her to fancy him ?

Duke. No, trust me ; she is peevish, sullen, froward,
 Proud, disobedient; stubborn, lacking duty ;
 Neither regarding that she is my child,
 Nor fearing me as if I were her father :
 And, may I say to thee, this pride of hers,
 Upon advice, hath drawn my love from her ;
 And, where I thought the remnant of mine age
 Should have been cherish'd by her child-like duty,
 I now am full resolv'd to take a wife,
 And turn her out to who will take her in :
 Then let her beauty be her wedding-dower ;
 For me, and my possessions, she esteems not.

Sir Valentine (omit). Please it, your grace, if no harm, my lord.
 Of...import, *σπουδαίος*. I am to break with thee, since (it is) need-
 ful that I import. To take a wife, *θγαῖν*, a second bed. Wedding-
 dower, *φερνὰ*. Esteems not, *οὐδαμῶς λέγειν*.

EXERCISE LXXXVI.

Why, Phaeton, (for thou art Merops' son)
 Wilt thou aspire to guide the heavenly car,
 And with thy daring folly burn the world ?
 Wilt thou reach stars, because they shine on thee ?
 Go, base intruder ! over-weening slave !
 Bestow thy fawning smiles on equal mates ;
 And think, my patience, more than thy desert,
 Is privilege for thy departure hence :
 Thank me for this, more than for all the favours,
 Which, all too much, I have bestow'd on thee.

But if thou linger in my territories,
Longer than swiftest expedition
Will give thee time to leave our royal court,
By heaven, my wrath shall far exceed the love
I ever bore my daughter, or thyself.
Begone, I will not hear thy vain excuse,
But, as thou lov'st thy life, make speed from hence.

Merop, Μερόπη. Heavenly, φοιβέλος. And think, &c., and know well thou hast escaped more on account of my compassionate character than of thy desert.

EXERCISE LXXXVII.

Duke. Now, my co-mates, and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but the penalty of Adam,
The seasons' difference; as the icy fang,
And churlish chiding of the winter's wind;
Which when it bites and blows upon my body,
Even till I shrink with cold, I smile, and say,—
This is no flattery: these are counsellors
That feelingly persuade me what I am.
Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.

Ami. I would not change it. Happy is your grace,

That can translate the stubbornness of fortune
 Into so quiet and so sweet a style.

Duke. Come, shall we go and kill us venison?
 And yet it irks me, the poor dappled fools,—
 Being native burghers of this desert city,—
 Should in their own confines, with forked heads,
 Have their round haunches gor'd.

Old custom, ὁ συνήθης χρόνος. Of Adam, πρῶταρχος. Difference, successive orbits. Feelingly-persuade, πᾶσαι μαθεῖν τιθέναι. Dappled, ποικιλόμορφος. With forked heads, with δίκραι ἀκμαί of arrows.

EXERCISE LXXXVIII.

Puc. Look on thy country, look on fertile France,
 And see the cities and the towns defac'd
 By wasting ruin of the cruel foe!
 As looks the mother on her lowly babe,
 When death doth close his tender dying eyes,
 See, see, the pining malady of France;
 Behold the wounds, the most unnatural wounds,
 Which thou thyself hast given her woeful breast!
 O, turn thy edged sword another way;
 Strike those that hurt, and hurt not those that help!
 One drop of blood, drawn from thy country's bosom,
 Should grieve thee more than streams of foreign gore;
 Return thee, therefore, with a flood of tears,
 And wash away thy country's stained spots!

Bur. Either she hath bewitch'd me with her words,
 Or nature makes me suddenly relent.

Puc. Besides, all French and France exclaims on thee,
 Doubting thy birth and lawful progeny.

Who join'st thou with, but with a lordly nation,
 That will not trust thee, but for profit's sake?
 When Talbot hath set footing once in France,
 And fashion'd thee that instrument of ill,
 Who then, but English Henry, will be lord,
 And thou be thrust out, like a fugitive?
 Call we to mind,—and mark but this, for proof;—
 Was not the Duke of Orleans thy foe?
 And was he not in England prisoner?
 But, when they heard he was thine enemy,
 They set him free, without his ransom paid,
 In spite of Burgundy, and all his friends.
 See then! thou fight'st against thy countrymen,
 And join'st with them will be thy slaughter-men.
 Come, come, return; return, thou wand'ring lord;
 Charles, and the rest, will take thee in their arms.

France, ἡ Κελτική. Defaced, robbed of former beauty. Unnatural, most odious sight. Foreign, ξένος. Doubting, διχορρόπως εἶχεν. And fashion'd thee that instrument of ill, and thou by his workmanship art become contriver of such evil. Duke of Orleans, δούκανον τέκνον. Burgundy, σὺ. Charles, the king.

EXERCISE LXXXIX.

Ah, who is nigh? come to me, friend or foe,
 And tell me who is victor, York or Warwick?
 Why ask I that? my mangled body shows,
 My blood, my want of strength, my sick heart shows,
 That I must yield my body to the earth,
 And, by my fall, the conquest to the foe.
 Thus yields the cedar to the axe's edge,
 Whose arms gave shelter to the princely eagle,

Under whose shade the ramping lion slept :
 Whose top-branch overpeer'd Jove's spreading tree,
 And kept low shrubs from winter's powerful wind.
 These eyes, that now are dimm'd with death's black veil,
 Have been as piercing as the mid-day sun,
 To search the secret treasours of the world ;
 The wrinkles in my brows, now fill'd with blood,
 Were liken'd oft to kingly sepulchres ;
 For who liv'd king, but I could dig his grave ?
 And who durst smile, when Warwick bent his brow ?
 Lo, now my glory smear'd in dust and blood !
 My parks, my walks, my manors that I had,
 Even now forsake me ; and of all my lands
 Is nothing left me but my body's length !
 Why, what is pomp, rule, reign, but earth and dust ?
 And, live we how we can, yet die we must.

York, Οδορκος. Warwick, Βάρουκος. Why ask I that? τί μὴν ;
 Ramping, ὤμηστος. Bent his brow, συνέβηεν ὄμματα. My parks,
 my walks, my manors, ἀλση ἀγροὶ τε.

EXERCISE XC.

FOR ANAPÆSTS.

I charm thy life
 From the weapons of strife,
 From stone and from wood,
 From fire and from flood,
 From the serpent's tooth,
 And the beasts of blood.
 From sickness I charm thee,
 And time shall not harm thee,

But earth, which is mine,
 Its fruits shall deny thee;
 And water shall hear me,
 And know thee, and fly thee.
 And the winds shall not touch thee,

When they pass by thee,
 And the dews shall not wet thee,

When they fall nigh thee,
 And thou shalt seek death
 To release thee, in vain;
 Thou shalt live in thy pain,
 While Kehama shall reign,

With a fire in thy heart,
 And a fire in thy brain.
 And sleep shall obey me,
 And visit thee never;
 And the curse shall be on thee
 For ever and ever.

I charm...from, I ward off, ἐκθάρω. Kehama, Καύμος.

EXERCISE XCI.

This way the noise was, if mine ear be true,
 My best guide now: methought it was the sound
 Of riot and ill-managed merriment,
 Such as the jocund flute, or gamesome pipe,
 Stirs up among the loose unlettered hinds;
 When for their teeming flocks, and granges full,
 In wanton dance they praise the bounteous Pan,
 And thank the gods amiss. I should be loth
 To meet the rudeness and swill'd insolence

Of such late wassailers : yet, oh ! where else
 Shall I inform my unacquainted feet
 In the blind mazes of this tangled wood ?
 My brothers, when they saw me wearied out
 With this long way, resolving here to lodge
 Under the spreading favour of these pines,
 Stept, as they said, to the next thicket side,
 To bring me berries, or such cooling fruit
 As the kind hospitable woods provide.
 They left me then, when the grey-hooded even,
 Like a sad votarist in palmer's weed,
 Rose from the hindmost wheels of Phœbus' wain.

If mine ear be true, if a sure sign reached mine ears. Stirs up among the loose unlettered hinds, &c., stirs up a throng of herdsmen to their museless and unchastened pleasure. Amiss, with thankless thanks. Yet, oh, &c., but whence else can I find an indicator, (by) what paths I must withdraw my inexperienced foot from this ὄλη δυσέπετος.

EXERCISE XCII.

Leicester, if gentle words might comfort me,
 Thy speeches long ago had eas'd my sorrows ;
 For kind and loving hast thou always been.
 The griefs of private men are soon allay'd,
 But not of kings. The forest deer, being struck,
 Runs to a herb that closeth up the wounds ;
 But when the imperial lion's flesh is gored,
 He rends and tears it with his wrathful paw,
 And highly scorning that the lowly earth
 Should drink his blood, mounts up to th' air.
 And so it fares with me, whose dauntless mind
 Th' ambitious Mortimer would seek to curb ;

And that unnatural queen, false Isabel,
That thus hath pent and mur'd me in a prison ;
For such outrageous passions cloy my soul,
As with the wings of rancour and disdain
Full oft am I soaring up to high heav'n
To plain me to the gods against them both.
But when I call to mind I am a king,
Methinks I should revenge me of the wrongs
That Mortimer and Isabel have done.
But what are kings when regiment is gone,
But perfect shadows in a sunshine day ?
My nobles rule,—I bear the name of king.

Leicester, *O dearest.* Mortimer, *Μόρτιμπος.* Isabel, *my wife.*

EXERCISE XCIII.

King. Methought, Archimagus, as I was praying
I' the temple near the sea, my queen, my sons,
Daughters, and train of my nobility,
Prostrate before the altar, on the sudden
The roof did open, and from heaven a flame
Descending on the images of our gods,
Began to burn the sacred brows ; from which
Many deformed worms and hideous serpents
Came crawling forth, and leaped unto our throats,
Where, with their horrid circles and embrace,
We were almost strangled ; in this fright, methought
We fled out of the temple, and as soon
We saw a pale man coming from the sea,
Attended by a tribe of reverend men,
At whose approach the serpents all unchained

Themselves, and leaving our imprisoned necks,
Crept into the earth : straight all that were with me,
As I had been the prodigy, forsook me,
My wife, my children, lords, my servants all,
And fled to this pale man, who told me I
Must submit too, humble myself to him,
This withered piece of man ! at which, methought
I felt a trembling shoot through every part,
And with the horror thus to be deposed
I wakened. Now, Archimagus, thy art
To cure thy soul-sick king.

Arch. 'Tis done already.

Methought, in shapeless shapes of nightly dreams.

EXERCISE XCIV.

Wherefore pay you
This adoration to a sinful creature ?
I am flesh and blood, as you are, sensible
Of heat and cold, as much a slave unto
The tyranny of my passions as the meanest
Of my poor subjects. The proud attributes,
By oil-tongued flattery imposed upon us,
As sacred, glorious, high, invincible,
The deputy of heaven, and in that
Omnipotent, with all false titles else,
Coin'd to abuse our frailty, though compounded,
And by the breath of sycophants applied,
Cure not the least fit of an ague in us,
We may give poor men riches, confer honours

On undeservers, raise or ruin such
 As are beneath us, and, with this puff'd up,
 Ambition would persuade us to forget
 That we are men: but He that sits above us,
 And to whom, at our utmost rate, we are
 But pageant properties, derides our weakness:
 In me, to whom you kneel, 'tis most apparent.
 Can I call back yesterday, with all their aids
 That bow unto my sceptre? or restore
 My mind to that tranquillity and peace
 It then enjoyed?—Can I make Eudocia chaste,
 Or vile Paulinus honest?

With this puff'd up, &c., *ambition would wish* ὀγκον ἐξῆσαι
 φρεῶν. Pageant properties, *νήπιον δθύμα*. Make chaste, ἀφαινε-
 ζεω. Eudocia, Εὐδοκία.

EXERCISE XCV.

If it be true,
 Dread sir, as 'tis affirmed, that every soil,
 Where he is well, is to a valiant man
 His natural country, reason may assure me
 I should fix here, where blessings beyond hope,
 From you, the spring, like rivers flow unto me.
 If wealth were my ambition, by the queen
 I am made rich already, to the amazement
 Of all that see, or shall hereafter read
 The story of her bounty; if to spend
 The remnant of my life in deeds of arms,
 No region is more fertile of good knights,
 From whom my knowledge that way may be better'd,

Than this, your warlike Hungary ; if favour,
 Or grace in court could take me, by your grant,
 Far, far beyond my merit, I may make
 In yours a free election ; but alas ! sir,
 I am not mine own, but my destiny
 (Which I cannot resist) forced to prefer
 My country's smoke before the glorious fire
 With which your bounties warm me. All I ask, sir,
 Though I cannot be ignorant it must relish
 Of foul ingratitude, is your gracious license
 For my departure.

Hungary, Ὑγρία. It must relish of foul ingratitude, *I may seem*
μὴ εἰδέναι τὴν δακτύλῳ, as some bad man.

EXERCISE XCVI.

I come not, Emperor, to invade thy mercy
 By fawning on thy fortune ; nor bring with me
 Excuses or denials. I profess,
 And with a good man's confidence, even this instant
 That I am in thy power, I was thine enemy ;
 Thy deadly and vowed enemy : one that wished
 Confusion to thy person and estates ;
 And with my utmost powers and deepest counsels,
 Had they been truly follow'd, further'd it.
 Nor will I now, although my neck were under
 The hangman's axe, with one poor syllable
 Confess, but that I honour'd the French king
 More than myself and all men.

* * * * *

Now give me leave,
 My hate against thyself and love to him
 Freely acknowledged, to give up the reasons
 That made me so affected:—In my wants
 I ever found him faithful; had supplies
 Of men and monies from him; and my hopes,
 Quite sunk, were, by his grace, buoy'd up again:
 He was, indeed, to me, as my good angel
 To guard me from all dangers. I dare speak,
 Nay, must and will, his praise now, in as high
 And loud a key as when he was thy equal.
 The benefits he sow'd in me met not
 Unthankful ground, but yielded him his own
 With fair increase, and I still glory in it.

Invade, ἐφορμεῖν. I was thine enemy, thy deadly and vowed enemy, *I was ill-affected to thee then, nay δίσυμπος that I would be ill-affected to thee ever.* Neck under hangman's axe, sword about to fall on neck.

EXERCISE XCVII.

What have I
 Omitted, in the power of flesh and blood,
 Even in the birth to strangle the designs of
 This hell-bred wolf, my son? alas! my lords,
 I am no God, nor like him could foresee
 His cruel thoughts and cursed purposes:
 Nor would the sun at my command forbear
 To make his progress to the other world,
 Affording to it one continued light.
 Nor could my breath disperse those foggy mists,
 Cover'd with which, and darkness of the night,

Their navy, undiscern'd, without resistance,
Beset our harbour; make not that my fault,
Which you in justice must ascribe to fortune.
But if that, nor my former acts, nor what
I have deliver'd, can prevail with you
To make good my integrity and truth,
Rip up this bosom, and pluck out the heart
That hath been ever loyal.

Thou searcher of men's hearts,
And such defender of the innocent,
(My other trying sins awhile not look'd on,)
If I in this am guilty, strike me dead,
Or by some unexpected means confirm
I am accus'd unjustly.

Flesh and blood, *men*. Strangle, *δραμβλῶσαι*. In the birth,
coming to light. Hell-bred, *ρέπρεπος*.

EXERCISE XCVIII.

ANAPAESTS OR IAMBICS.

Howl ye; for the day of the Lord is at hand;
It shall come as a destruction from the Almighty;
Therefore shall all hands be faint,
And every man's heart shall melt;
And they shall be afraid:
Pangs and sorrows shall take hold of them;
They shall be in pain as a woman that travaileth:
They shall be amazed one at another;
Their faces shall be as flames.
Behold, the day of the Lord cometh,
Cruel both with wrath and fierce anger,
To lay the land desolate;

And he shall destroy the scorers thereof out of it.
 For the stars of heaven and the constellations thereof
 Shall not give their light ;
 The sun shall be darkened in his going forth,
 And the moon shall not cause her light to shine.

A woman that travaileth, λελῶ.

EXERCISE XCIX.

ANAPAESTS OR IAMBICS.

They that go down to the sea in ships,
 And do business in great waters ;
 These men see the works of the Lord,
 And his wonders in the deep.
 For at his word the stormy wind ariseth,
 Which lifteth up the waves thereof.
 They are carried up to the heaven, and down again to
 the deep :
 Their soul melteth away because of their trouble.
 They reel to and fro, and stagger like a drunken man,
 And are at their wits' end.
 So when they cry unto the Lord in their trouble,
 He delivereth them out of their distress.
 For he maketh the storm to cease,
 So that the waves thereof are still.
 Then are they glad because they are at rest
 And so he bringeth them to the haven where they would
 be.

Do business, σπεύδων χρήματα.

EXERCISE C.

Cha.

Again most welcome.

Yet, give me leave to wish (and pray you excuse me,
For I must use the freedom I was born with)
The Great Duke's pleasure had commanded you
To my poor house, upon some other service,
Not this you are designed to: but his will
Must be obey'd, howe'er it ravish from me
The happy conversation of one
As dear to me as the old Romans held
Their household Lars, whom they believed had power
To bless and guard their families.

Con.

'Tis received so

On my part, Signior; nor can the duke
But promise to himself as much as may
Be hoped for from a nephew. And 'twere weakness
In any man to doubt that Giovanni,
Train'd up by your experience and care
In all those arts peculiar and proper
To future greatness, of necessity
Must in his actions, being grown a man,
Make good the princely education
Which he derived from you.

Cha.

I have discharg'd

To the utmost of my power, the trust the duke
Committed to me, and with joy perceive
The seed of my endeavours was not sown
Upon the barren sands, but fruitful glebe,
Which yields a large increase: my noble charge,
By his sharp wit and pregnant apprehension,
Instructing those that teach him; making use,

Not in a vulgar and pedantic form,
 Of what's read to him, but 'tis straight digested,
 And truly made his own. His grave discourse,
 In one no more indebted unto years,
 Amazes such as hear him : horsemanship,
 And skill to use his weapon, are by practice
 Familiar to him : as for knowledge in
 Music, he needs it not, it being born with him ;
 All that he speaks being with such grace deliver'd,
 That it makes perfect harmony.

Con.

You describe

A wonder to me.

Cha.

Sir, he is no less :

And that there may be nothing wanting that
 May render him complete, the sweetness of
 His disposition so wins on all
 Appointed to attend him, that they are
 Rivals, even in the coarsest office, who
 Shall get precedency to do him service ;
 Which they esteem a greater happiness
 Than if they had been fashion'd and built up
 To hold command o'er others.

The great Duke's pleasure...service, *that you had come to this my rustic house, bringing some other message from the king.* Household Lar, ἐστρωχός θεός. Giovanni, *this youth.* Make good, &c. δέγμα *palveiv of your good education by deeds, doing what becoms princes.*

**ENGLISH PASSAGES WITH GREEK
TRANSLATIONS.**

ENGLISH PASSAGES.

DUKE FREDERICK. ROSALIND. CELIA.

Duke. Mistress, despatch you with your safest haste,
And get you from our court.

Ros. Me, uncle?

Duke. You, cousin ;
Within these ten days if that thou be'st found
So near our public court as twenty miles,
Thou diest for it.

Ros. I do beseech your grace,
Let me the knowledge of my fault bear with me :
If with myself I hold intelligence,
Or have acquaintance with mine own desires ;
If that I do not dream, or be not frantic,
(As I do trust I am not) then, dear uncle,
Never so much as in a thought unborn,
Did I offend your highness.

Duke. Thus do all traitors :
If their purgation did consist in words,
They are as innocent as grace itself :—
Let it suffice thee, that I trust thee not.

Ros. Yet your mistrust cannot make me a traitor ;
Tell me, whereon the likelihood depends.

GREEK TRANSLATIONS.

ΑΡΧΟΣ. ΡΩΣΑΛΙΝΔΗ. ΚΗΛΙΑ.

ΑΡΧ. Σὲ δὴ ταχίστην ἐννέπω σπεύδειν ὁδὸν
ἕξω περῶσαν τῶνδε βασιλικῶν δόμων.

ΡΩΣ. ἦ γὰρ λέγεις ἔμ' ὦ πάτρω;

ΑΡΧ. σέ τοι λέγω.
εἰ γοῦν σε δεκάτῃ λαμπὰς ὄψεται θεοῦ
μένουσας ἐγγὺς τῶνδε δωματίων, θανεῖ.

ΡΩΣ. ἀλλ' ἄντομαί σε, δέσποθ', ἦν ὀφλισκάνω
ἁμαρτίαν, τίς ἐστιν, εἰδέναι δίδου.

εἰ γὰρ ξύνοιδα φροντίδων ἐμῶν ὁδοὺς
ἐπιθυμίας τε τὰς ἐμὰς ἐπίσταμαι,
εἰ μὴ 'ν ὀνείροις οὔσα μῆδ' ἄφρων κυρῶ,
ὃ μὴ γένοιτο, φίλτατον θείου κára,
οὐκ ἠδίκησά σ', οὐ μίᾳ τι φροντίδι
φρενῶν περιπτυχαῖσιν ἐσφραγισμένη.

ΑΡΧ. τοιαῦτά τοι λέγουσι πάντες οἱ κακοί·
ὥστ' εἴ τι τοῖς λόγοισιν ἐκπλῦτ' ἦν κακά,
πάντες δίκαιοί γ' ἦσαν ὥσπερ οἱ θεοί.
ἄλῃς τόδ' ἔστω τοῦπος· οὐ πέποιθά σοι.

ΡΩΣ. σὺ μὲν μ' ἀπιστῶν γ' οὐδάμ' ἂν θείης κακὴν.
ἐπεὶ σὺ δεῖξον ποῖον εὐρίσκεις τέκμαρ.

Duke. Thou art thy father's daughter, there's enough.

Ros. So was I, when your highness took his dukedom;
So was I, when your highness banish'd him;
Treason is not inherited, my lord;
Or if we did derive it from our friends,
What's that to me? my father was no traitor;
Then, good my liege, mistake me not so much,
To think my poverty is treacherous.

Cel. Dear sovereign, hear me speak.

Duke. Ay, Celia; we stay'd her for your sake,
Else had she with her father ranged along.

Cel. I did not then entreat to have her stay,
It was your pleasure, and your own remorse;
I was too young that time to value her,
But now I know her: if she be a traitor,
Why so am I; we still have slept together,
Rose at instant, learn'd, play'd, eat together;
And wheresoe'er we went, like Juno's swans
Still we went coupled, and inseparable.

Duke. She is too subtle for thee; and her smoothness,
Her very silence, and her patience,
Speak to the people, and they pity her.
Thou art a fool: she robs thee of thy name;
And thou wilt shew more bright, and seem
more virtuous,

When she is gone: then open not thy lips;
Firm and irrevocable is my doom
Which I have pass'd upon her; she is banish'd.

Cel. Pronounce that sentence then on me, my liege;
I cannot live out of her company.

APX. τοῦ σοῦ πέφυκας ἐκ πατρός, τόδ' ἀρκέσει.

PΩΞ. αὐτὴ μέν, ὦναξ, ἦν ὅτ' εἰς θρόνους ἔβης,
αὐτὴ δ' ὅτ' ἐκ τῆσδ' ἤλασας κείνον χθόνος.
οὐ τοι προδοσίαν, κλῆρον ὥς, πατὴρ τέκνοις
δίδωσιν, εἰ δ' οὖν, πῶς προσήκει μοι τόδε;
προδοτῆς γὰρ οὐκ ἦν οὐδαμῶς οὐμός πατὴρ.
ὥς ὧδ' ἐχόντων, μὴ τοσόνδ' ἀμάρτανε
πενίαν νομίζων τὴν ἐμὴν εἶναι κακὴν.

KΗΛ. ἀναξ, ἄκουσον, ἄντομαί σ', ἐμῶν λόγων.

APX. λέγ', ὥς ἐπεςχον καὶ τὸ πρὶν σέθεν χάριν
τῇνδ' ὥστε μὴ φεύγοντι συμφεύγειν πατρί.

KΗΛ. οὐ πρὶν μὲν αὐτῆς προστάτουν τὸ μὴ φυγεῖν,
βουλαῖς δ' ἔδρασας σαῖσι σφ' ἑοικτῶ τόδε·
νέα γὰρ ἦν νιν ἀξίως τιμᾶν τότε,
νῦν δ' αὖ τρόποισιν ἔμαθον· εἰ δ' αὐτὴ κακὴ,
κἀγὼ τόδ' εἰμί· κοινὸν ἦν ἡμῖν λέχος,
κοινὴ θ' ὁμοίως ἐκ λέχους ἀνάστασις·
καὐταὶ καθ' αὐτὰς πάντα παιδείας ὄτλον
τροφὴν τε παιδιᾶν τ' ἐκοινωνούμεθα,
Ἥρης ὁμοπτέρουσις ἐμφερεῖς κύκνοις
ὁδῶν ἔχουσαι κοινόπουν ὁμιλίαν.

APX. ἀλλ' οὖν ὑφέρπει ποικίλοις σ' αὐτὴ δόλοις·
τό τ' ἥπιον γὰρ σχῆμα, κᾶφνον στόμα,
καὶ λῆμα τλησίμοχθον ἀντὶ βημάτων
χωρεῖ πρὸς ὄχλον, οἱ δ' ἐποικτεῖρουσί νιν.
σὺ δ' αὐτὰ πολλὴν μωρίαν ὀφλισκάνεις
κλέπτῃν τρέφουσα σῆς καλῆς εὐδοξίας,
δόξουσα κρείσσω ἡδὲ καλλίων βροτοῖς
ἀποστραφείσης τῆσδε μὴ λέξης πλέον·
ἐπεὶ βέβαιοι οὐκ ἔχουσιν ἐκλυσιν
δικὴν σφ' ἔκρινα· δεῖ γὰρ ἐκφυγεῖν χθόνος.

KΗΛ. πρὸς ταῦτα καὶ κρῖνε τὴν αὐτήν, πάτερ,
ζῆν γὰρ στερεῖσα τῆσδε πῶς δυνήσομαι;

- Duke.* You are a fool :—You, niece, provide yourself ;
If you out-stay the time, upon mine honour,
And in the greatness of my word, you die.
- Cel.* O my poor Rosalind ! Whither wilt thou go ?
Wilt thou change fathers ? I will give thee mine.
I charge thee, be not thou more grieved than
I am.
- Ros.* I have more cause.
- Cel.* Thou hast not, cousin ;
Pr'ythee, be cheerful : know'st thou not, the duke
Hath banish'd me his daughter ?
- Ros.* That he hath not.
- Cel.* No ? Hath not ? Rosalind lacks then the love
Which teacheth thee that thou and I am one :
Shall we be sunder'd ? Shall we part, sweet girl ?
No ; let my father seek another heir.
Therefore devise with me, how we may fly,
Whither to go, and what to bear with us :
And do not seek to take your change upon you,
To bear your griefs yourself, and leave me out ;
For, by this heaven, now at our sorrows pale,
Say what thou canst, I'll go along with thee.
- Ros.* Why, whither shall we go ?
- Cel.* To seek my uncle.
- Ros.* Alas, what danger will it be to us,
Maids as we are, to travel forth so far !
Beauty provoketh thieves sooner than gold.

SHAKESPEARE *As you like it*, Act I. Sc. 3.

APX. παῦσαι σὺ μὲν θρυλοῦσα μῶρ' ἔπη· σὺ δὲ
 ἂ δέῃ πορίζου· καὶ γὰρ εἰ τρίψεις δόμοις
 ἐν τοῖσδε μᾶσσον τοῦ γε ῥηθέντος χρόνον,
 θανεῖ, τόδ' ἴστω τῆς ἐμῆς Δίκης σέβας.

KHA. ὦ δεινὰ πάσχουσ', εἰς τίν' ἐκφενεῖ πάλιν;
 ἄρ' ἀντιδούναί πατέρα σὸν τουμοῦ πατρός
 θέλεις; ἐγὼ σοι τοῦδ' ἐκοῦσ' ἐξίσταμαι.
 ἀλλ' ἄντομαι, μὴ μείζον ἀλγήσης ἐμοῦ.

PΩΣ. τὸ δ' αἰτιὸν μοι μείζον.

KHA. οὐκ ἔστιν, φίλη·
 ἀλλ' ὄμμα σὸν φαίδρυνον, οὐ γὰρ οἶσθ' ὅτι
 τὴν αὐτὸς αὐτοῦ παῖδ' ἄναξ μ' ἐξήλασεν;

PΩΣ. οὐ τοῦτ' ἔδρασε.

KHA. πῶς νιν οὐ δρᾶσαι λέγεις;
 μῶν οὖν πέπαυσαι προσφιλῶς ἔχουσά μοι,
 οὐδ' οἶσθ' ὅπως μί' ἐκ δυοῖν καθέσταμεν;
 καὶ νῦν, φίλη παῖ, νῶ διχοστατεῖν χρεῶν
 διαζυγῆναί τ'; οὐ· πατρὶ ζητητέος
 κληροῦχος ἄλλος· τοιγαροῦν μεταίτια
 τῆσδ' ἴσθι βουλῆς πῶς τε ποῖ τε φεύγομεν,
 ποίαν τ' ἀφορμὴν εἰς ὁδὸν πορίζομεν·
 ἐπεὶ σὸν ἄχθος μὴ μόνη ζήτει φέρειν,
 μηδ' ἄλγος ἄλγει τοῦτο χωρισθεῖσ' ἐμοῦ.
 οὐ γὰρ μὰ τόνδε κύκλον ὃς τανῦν βλέπει
 ὥχρῳ προσώπῳ τὰς κακὰς ἡμῶν δύναι,
 ἐγὼ λόγοις σοῖς οὐχὶ πείσομαι τὸ μὴ οὐ
 καὶ ξυμμετίσχειν καὶ φέρειν τῆς σῆς φυγῆς.

PΩΣ. ποῖ δὴ τραπώμεθ' ;

KHA. εἰς πατρός ζήτημα σοῦ.

PΩΣ. φεῦ. ὁδοιπορούσαιν παρθένοιν ὁδὸν μακράν
 κίνδυνον, οἷός ἐστιν, ἐνθυμοῦ· τὸ γὰρ
 κάλλος κλοπεῦσι χρημάτων ὑπέρτερον.

FIRST LORD. DUKE SENIOR.

1st Lord. To-day, my lord of Amiens, and myself,
Did steal behind him, as he lay along
Under an oak, whose antique root peeps out
Upon the brook that brawls along this wood:
To the which place a poor sequester'd stag,
That from the hunter's aim had ta'en a hurt,
Did come to languish: and, indeed, my lord,
The wretched animal heav'd forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting; and the big round tears
Cours'd one another down his innocent nose
In piteous chase: and thus the hairy fool,
Much marked of the melancholy Jaques,
Stood on the extremest verge of the swift brook,
Augmenting it with tears.

Duke S. But what said Jaques?
Did he not moralize this spectacle?

1st Lord. O yes! into a thousand similes.
First, for his weeping in the needless stream.
Poor deer! quoth he, thou mak'st a testament
As worldlings do, giving thy sum of more
To that which had too much. Then, being alone,
Left and abandon'd of his velvet friends:
'Tis right! quoth he; thus misery doth part

ΑΝΑΞ. ΒΑΣΙΛΕΥΣ.

- AN. Ἐγὼ γὰρ ἄνακτι σήμερον ἐν Ἀμειῖ
 ὀπισθε τᾶνδρός εἶπον, ἀρχαίας δρυὸς
 ὑπὸ σκιᾷ κλιθέντος, ἧς πολύπτυχος
 προῦκνυε βίβα ναμάτων κατοψία
 ἃ τῇσδ' ἐπιβρέοντα καχλάζει νάπη.
 οἱ καὶ τάλας τις ἔλαφος, ὅς δ' ἐφθάρη
 ταῖσιν κυναγῶν χερσὶ που βεβλαμμένος,
 ἐπ' ἐκπνοᾷς προσῆλθε θανασίμους βίου·
 καὶ δὴ τοιούσδε θῆρ' ὁ δύστηνος γόους
 ἤγειρεν, ὦναξ, ὥστε καὶ δέρας σχεδὸν
 διαβράγῃναι δυσπνόοις φυσήμασι.
 παχέα δ' ἀπ' ὄσσω νηπίου ῥινὸς κάτα
 ἐφέσπετ' ἀλλήλοισι δακρύων λίβη,
 οἰκτρόν γ' ἰδεῖν διώγμα· χῶδ' ὁ ταρφύθριξ,
 νωθρὸν δεδορκῶς, χυτὸ τοῦ πενθήμονος
 ἐν τῷδ' Ἰάχου πολλὰ τηρηθεῖς, ἄκραις
 ὄχθαισι νασμῶν ὠκέων παρίστατο,
 δακρυρρόφῳ νιν αὐξάνων πλημμυριδι.
- BA. τί δὴτ' Ἰάχης εἶπεν; οὐ σοφὴν τινα
 γνώμην ἔλεξε τῇσδε τῆς θεάς πέρι;
- AN. καὶ μυρίοις γὰρ ᾗκαζε ποικίλλων τρόποις.
 πρῶτον μὲν, ὦναξ, ὧδε τοῦ τὸ θηρίου
 βεῖθρ' ἵνδ' ἀκρῦσαι τὰ φθόνῳ καθήψατο·
 φεῦ, φεῦ· ταλαίπωρ' ἔλαφε, σὺ δὲ τὴν οὐσίαν
 τὴν σὴν παραδιδούς, οἷα σύγγονον βροτοῖς,
 τῷ πρόσθ' ἄγαν ἔχοντι προσνέμεις πλέον.
 ἔπειθ' ὀρῶν νιν μῶνον, ἡρμωμένον,
 καὶ τῶν ἐταίρων τῶν ἀβρῶν ἀγείτονα,
 ὀρθῶς ἔχει τὰδ', εἶπε, τὴν γὰρ τοι φίλων
 ἐπιβρόχον ἐνόςφισ' ἢ δυσπραξία.

The flux of company. Anon, a careless herd,
Full of the pasture, jumps along by him,
And never stays to greet him: Ay! quoth Jaques,
Sweep on, you fat and greasy citizens!
'Tis just the fashion. Wherefore do you look
Upon that poor and broken bankrupt there?—
Thus most invectively he pierceth through
The body of the country, city, court,
Yea, and of this our life: swearing, that we
Are mere usurpers, tyrants, and what's worse,
To fright the animals and to kill them up,
In their assign'd and native dwelling-place.

SHAKESPEARE. *As you like it*, Act i. Sc. 3.

PHEBE.

Think not I love him, tho' I ask for him;
'Tis but a peevish boy:—yet he talks well;—
But what care I for words? yet words do well,
When he that speaks them pleases those that hear.
It is a pretty youth:—not very pretty:—
But, sure, he's proud: and yet his pride becomes him;
He'll make a proper man: The best thing in him
Is his complexion; and faster than his tongue
Did make offence, his eye did heal it up.
He is not very tall; yet for his years he's tall:
His leg is but so so; and yet 'tis well:
There was a pretty redness in his lip;
A little riper, and more lusty red
Than that mix'd in his cheek; 'twas just the difference

ελάφων δὲ πλῆθος ἔκπλεων βορᾶς ἰδὼν,
 εἰκὴ παρασκιρτῶν τε κοῦ προσενέπον
 χαίρειν τὸν οὐτασθέντα, δυστομέϊ ταδε·
 ἔτ' ὦ σφριγῶντες πίονές τε δημόται,
 ἔθ'. ὧδε γὰρ νῦν πανταχοῦ νομίζεται·
 τί τόνδε προσδέκεσθε τὸν πανώλεθρον;
 οὕτως ἀγρούς τε καὶ πόλιν καὶ δώματα
 βασιλεῖ ὀνειδιστήρσι δεινάζει λόγους,
 καὶ πρὸς τὸν ἡμῶν τόνδε λοιδορεῖ βίον·
 ἀπλῶς ἐνίσπων δὴ τάδ', ὥς ὑπέρβιοι
 μόνον τύραννοι παράνομοί τ' ἐπήλυδες
 καὶ τῶνδε χεῖρους ἐσμέν, οἳ τὰ θηρία
 φοβοῦντες οὕτω πρέμνοθεν ῥαχίζομεν
 ἐν τοῖσιν αὐτῶν ἐννόμοις οἰκήμασι.

ΦΟΙΒΗ.

Μὴ δὴ νόμιζε, τόνδ' ὀθοῦνέχ' ἱστορῶ,
 ὡς εἴμ' ἔρωτι καρδίαν πεπληγμένην·
 παῖς κουφόνους μὲν ἔστιν, οὐκ ἄλλως ἔρω·
 καλὴν δὲ νωμᾷ γλώσσαν· ἄλλ' ἔμοιγ' ἔπη
 παρ' οὐδέν ἔστιν· εὐπρεπῇ δ' ὅμως ἔπη,
 ὅταν λέγων τις τοῖς κλύουσιν ἀνδάνη.
 καλὸς μὲν ἔστιν, οὐκ ἄγαν καλὸς γε μὴν,
 σεμνὸς δ', ἐγῶμαι, σεμνότης δ' αὐτῷ πρέπει.
 ἦ μὴν ἀνὴρ περιστὸς ἐξανδρώσεται,
 πάντων θ' ὅσ' ἐν τοῦδ' ἐμπέφυκε σώματι
 χροίας ἄριστον τᾶνθος· ἐφθάνει δ' αἰεὶ
 γλώσσης θρασείας δῆγματ' ὅμμ' ἰώμενον.
 τὸ σῶμα δ' οὐχ ὑψηλον, ὑψηλον δ' ὅμως
 ὡς παιδί· κεῖ μὴ παντελῶς ἔχει σκέλος,
 ἀλλ' οὖν πρεπόντως πορφύρα δ' ἐν χεῖρασι
 καλὴ τις ἦν, ἥ τοῦπὶ τῇ παρηγίδι

Betwixt the constant red, and mingled damask.
There be some women, Sylvius, had they mark'd him
In parcels as I did, would have gone near
To fall in love with him : but, for my part,
I love him not, nor hate him not ; and yet .
I have more cause to hate him than to love him :
For what had he to do to chide at me ?
He said, mine eyes were black, and my hair black,
And, now I am remember'd, scorn'd at me :
I marvel, why I answer'd not again :
But that's all one ; omittance is no quittance.
I'll write to him a very taunting letter,
And thou shalt bear it : wilt thou, Sylvius ?

SHAKESPEARE, *As you like it*, Act III. Sc. 1.

OLIVER. CELIA.

Oli. When last the young Orlando parted from you,
He left a promise to return again
Within an hour ; and pacing through the forest,
Chewing the food of sweet and bitter fancy,
Lo, what befel ; he threw his eye aside,
And, mark, what object did present itself !
Under an oak, whose boughs were moss'd with
age,
And high top bald with dry antiquity,
A wretched, ragged man, o'ergrown with hair,
Lay sleeping on his back : about his neck

πεπαιτέρα φανείσα κεύθαλεστέρα
 ἤμβλυνεν ἄνθος· ἡ ᾗ τὸ πᾶν ἐρυθρότης
 τῇ ποικίλῃ τοιάνδε διαφορὰν ἔχει.
 πολλαὶ μὲν εἰσι, Σίλβι, αἶπερ ὡς ἐγὼ
 ἐπισκουπῶσαι κατὰ μέρη δέμας, σχεδὸν
 ἔρωτι θυμὸν ἦσαν ἂν πεπληγμένοι·
 ἀλλ' οὐτ' ἔγωγε τοῖον ἡράσθην ἔρον,
 οὐτ' αὖ στυγῶ νιν καίπερ ὄντ' ἐπάξιον
 ἐμοῦ στυγούσης κοῦκ ἐρασθείσης τυχεῖν.
 τί γὰρ μετὴν τῷδ' ὥστε λουδορεῖν ἔμε;
 ὅστις μ' ἔλεξεν ὡς μελαγχίμη κόμας
 τὰ τ' ὄμματ' εἶην· ὡς δὲ μεμνησθαι πάρα,
 ἔσκωψέ μ'· ἦδη θαῦμά τοί μ' ὑπέρχεται
 εἰ μὴ λόγοις πικροῖσιν ἀντημείψαμην.
 καὶ μὴν τί τοῦτο διαφέρει; παρείσα γὰρ
 ὅμως τάδ' οὐπω διὰ τέλους ξυγγνώσομαι·
 πέμψω δ' ἐς αὐτὸν κερτόμους ἄγαν γραφάς·
 σὺ δ', ὦ φίλ', οἴσεις, εἴ τι μὴ βλάπτει σ' ὁδός.

ΟΔΙΒΗΡΟΣ. ΚΗΛΙΑ.

ΟΔΙ. Ἄρμοι μὲν ὑμᾶς ὁ νέος Ὀρλάνδων λιπῶν
 ὑπέσχεθ' ἤξειν ἐν βραχεῖ χρόνῳ πάλιν.
 ἀτὰρ δι' ὕλης κείνος εἰλίσσων πόδα,
 ἄλλην δὲ φροντὶδ' ἄλλοτ' ἐνθυμούμενος
 πικράν τε καὶ γλυκεῖαν, εἴτα πῶς δοκεῖς
 ἔπρασσεν; ὄμμα δὴ στρέφει, στρέφοντι δὲ
 ὄραμ' ἀκούσαθ' ὅλον εἰσορᾶν παρῆν.
 δρυὸς γὰρ οὖν ἔνερθεν ἥς κλάδοις ἐπὶ
 χλόῃ χρόνῳ τέθηλε, καὶ τᾶκρον κάρα
 γυμνὸν παλαιότητος ἦν ξηρᾶς ὕπα,
 ἀνὴρ βακόδυτος, ταρφύθριξ, πανάθλιον
 καθεῦδεν ὑπτίασμα, καὶ δέριον πέρι

A green and gilded snake had wreath'd itself,
 Who with her head, nimble in threats, approach'd
 The opening of his mouth; but suddenly
 Seeing Orlando, it unlink'd itself,
 And with indented glides did slip away
 Into a bush: under which bush's shade,
 A lioness, with udders all drawn dry,
 Lay couching, head on ground, with cat-like watch
 When that the sleeping man should stir: for 'tis
 The royal disposition of that beast,
 To prey on nothing, that doth seem as dead:
 This seen, Orlando did approach the man,
 And found it was his brother, his elder brother.

Cel. O, I have heard him speak of that same brother;
 And he did render him the most unnatural
 That lived 'mongst men.

Ol. And well he might do so;
 For well I know he was unnatural.

SHAKESPEARE, *As you like it*, Act IV. Sc. 3.

PORTIA. ANTONIO. BASSANIO.

Por. Come, merchant, have you anything to say?
Ant. But little; I am arm'd, and well prepar'd.—
 Give me your hand, Bassanio; fare you well!
 Grieve not that I am fallen to this for you;
 For herein fortune shows herself more kind
 Than is her custom: it is still her use,
 To let the wretched man outlive his wealth,
 To view with hollow eye, and wrinkled brow,
 An age of poverty: from which ling'ring penance

εἰλίσσεται σπείραισι χρυσοδαίδαλος
 ὄφεις, προσέρπων ὠκυδινήτω κάρα
 λυθέντα χεῖλη τάνδρος· ἐξαίφνης δ' ὀρώων
 νεανίαν τόνδ' αὖθις ἐξειλίσσεται
 σπείραισι τ' ἤδη δοχμαῖς εἰλύεται
 εἰς θάμνον, ἔνθα τῇ σκιᾷ λείανά τις
 ὑφίζανε ξηροῖσιν οὖθασιν, κάρα
 κύψας' ἐς οὐδας, ἄνδρα τ' αἰλούρου δίκην
 φρουρούς, ὑπνώσσων εἴ τι κινήσοι δέμας·
 ὁ θῆρ γὰρ οὗτος ὣν φύσει τυραννικός
 νεκροῖς ἔοικότ' οὐδαμῶς λεηλατεῖ.
 ὄραμα δὴ τοιοῦτον Ὀρλάνδων ἰδὼν
 προσέρχεται τὸν ἄνδρα, κἀνθάδ' εἰσορᾷ
 ἀδελφὸν αὐτοῦ τὸν γόνυ γεραίτερον.

ΚΗΛ. φεῦ. ἤκουσα καὶ γὰρ τόνδε τοῦ νεανίου
 ἀδελφὸν ἐν λόγοισιν αἰτωμένον
 ὡς ἐν βροτοῖς γεγῶτα δυσφιλέστατον.

ΟΔΙ. καὶ μὴν ἀληθὴ γ' εἶπεν ἐννέπων τάδε,
 ξύνοῖδα γὰρ τῷδ' ὄντι δυσφιλεστάτῳ.

ΠΟΡΤΙΑ. ΑΝΤΩΝΙΩΝ. ΒΑΣΣΑΝΙΩΝ.

ΠΟΡ. Λέγοις ἂν ἔμπορ', εἴ τι νῦν λέγειν ἔχοις.

ΑΝΤ. βραχεία γ' ἔτοιμος δ' εἰμὶ καὶ ὠπλισμένος.
 ἄγ' οὖν πρότεινε δεξιὰν ἐμοὶ χεῖρα,
 Βασσανίων, καὶ χαῖρε, φίλτατον κάρα.
 μὴ δῆτα κλαύσης οὐνεκ' εἰς τοσόνδ' ἐγὼ
 κίνδυνον ἐμπέπτωκα σὴν σπεύδων χάριν.
 ἐμοὶ γὰρ ὧδ' ἔχοντι πρηνεστερά
 ἢ τοῖσι πολλοῖς οὕσα φαίνεται Τύχη·
 ἀχρήματον γὰρ ἄνδρα δύστηνόν τ' εἶα
 κοιλωπὸν ὄντα καὶ ξυνωφρωμένον
 εἰς γῆρας ἄκρον τὸν πένητ' ἰδεῖν βίον·

Of such a misery doth she cut me off.
 Commend me to your honorable wife :
 Tell her the process of Antonio's end,
 Say, how I lov'd you, speak me fair in death :
 And, when the tale is told, bid her be judge,
 Whether Bassanio had not once a love.
 Repent not you that you shall lose your friend,
 And he repents not that he pays your debt ;
 For, if the Jew doth cut but deep enough,
 I'll pay it instantly with all my heart.

Bass. Antonio, I am married to a wife,
 Which is as dear to me as life itself ;
 But life itself, my wife, and all the world
 Are not with me esteemed above thy life ;
 I would lose all, aye, sacrifice them all
 Here to this devil, to deliver you.

SHAKESPEARE, *Merchant of Venice*, Act IV. Sc. 1.

DUKE. ÆGEON.

Æge. We came aboard :
 A league from Epidamnium had we sail'd,
 Before the always wind-obeying deep
 Gave any tragic instance of our harm ;
 But longer did we not retain much hope :
 For what obscured light the heavens did grant
 Did but convey unto our fearful minds
 A doubtful warrant of immediate death :
 Which though myself would gladly have embrac'd,
 Yet the incessant weepings of my wife,
 Weeping before for what she saw must come,

ἐξ ἧς βραδίστης ζημίας τε καὶ πάθους
 τοσοῦδέ μ' ἐξεῖρρύσατ' εὐμενὴς μόρος.
 χαίρειν κέλευε σὴν δάμαρτ' ἐμοῦ πάρα,
 λέγων δ' ἔμ' ὅλον εἰς βίον προύβην τέλος,
 μή νιν καλύψῃς ὥς σ' αἰεί ποτ' ἡγάπων,
 ἀλλ' εὐλόγησον τὰμὰ καὶ τεθνηκότες.
 κέλευε δ' αὐτὴν πάντα δὴ πεπυσμένην
 εἰ τίς ποτ' ἦν σοὶ πανδίκως κρίνειν φίλος.
 καὶ μὴ μεταλγεί τοῦ φίλου τητώμενος,
 ὅς σὺ μεταλγεί ταῦθ' ὑπὲρ σέθεν τίνων
 ἐπεὶ, βαθείαν οὗτος εἰ τεμεί τομήν,
 τὸ πᾶν ἐκούσῃ καρδίᾳ λύσω χρέος.

ΒΑΣ. γήμαντά μ' ἄλοχον σύζυγ' οἶσθ', Ἀντωνίων,
 ἣ φιλτέρα μοι μᾶλλον ἢ τὸ ζῆν κυρεῖ·
 ἀλλ' οὐτ' ἔμοιγε τιμωτέρα δάμαρ
 σῆς οὔτε τὸ ζῆν κρίνεται σωτηρίας.
 πάντων δ' ἂν ἐκπέσοιμι τῷ τ' ἀλάστορι
 τούτῳ μεθείμην ὥστε σ' ἐκσῶσαι φόνου.

ΑΡΧΟΣ. ΑΙΓΑΙΩΝ.

ΑΙΓ. Ἐμβαίνομεν τὸ πλοῖον, Ἐπιδάμνου τ' ἄπο
 βρυχύν τιν' ἤδη πλοῦν ἐναυστολήσαμεν,
 πρὶν ἢ πνοαῖσιν εἰς τὸ πᾶν ὑπήκοος
 ἡμῖν θάλασσα λύγρ' ἐσήμνηεν πάθη·
 τούνηνδε μέντοι σμικρὸν ἐλπίδος θράσος.
 ὅσον γὰρ ἱεὶ φῶς ἀφεγγές οὐρανὸς
 φοβουμένοις παρείχεν οὐδὲν ἄλλο πλὴν
 μοίρας παρούσης κῆρος οὐχὶ κύριον.
 καὶ γὰρ μὲν ἦν πρόθυμος ἐξαντλεῖν τόδε·
 πολλοῖς δὲ προστένουσα δακρύοις γυνή
 τὴν ἐκ προδῆλου δῆθεν ἔρπουσαν τύχην,

And piteous plainings of the pretty babes
That mourn'd for fashion, ignorant what to fear,
Forc'd me to seek delays for them and me.
And this it was—for other means was none.
The sailors sought for safety by our boat,
And left the ship, then sinking-ripe, to us.
My wife, more careful for the latter-born,
Had fasten'd him unto a small spare mast,
Such as sea-faring men provide for storms:
To him one of the other twins was bound,
Whilst I had been like heedful of the other.
The children thus dispos'd, my wife and I,
Fixing our eyes on whom our care was fix'd,
Fastened ourselves at either end the mast;
And floating straight, obedient to the stream,
Were carried towards Corinth, as we thought.
At length the sun, gazing upon the earth,
Dispers'd those vapours that offended us:
And by the benefit of his wish'd light
The seas wax'd calm, and we discovered
Two ships from far making amain to us,
Of Corinth that, of Epidaurus this.
But ere they came—O let me say no more!
Gather the sequel from what went before.

Duke. Nay, forward, old man, do not break off so,
For we may pity, though not pardon thee.

Ege. Oh, had the gods done so, I had not now
Worthily term'd them merciless to us!
For ere the ships could meet by twice five leagues,

οἴκτῳ τε κωκύοντα νηπίῳ τέκνα,
 φόβον μὲν ἀγνοοῦντα, σὺν δὲ κλαύμασι
 κλαίοντα μητρφύσιν, ἐξηγάκασαν
 κοινὰς μ' ἅπασιν ἀμβολὰς ζητεῖν μόρου.
 τοιοῦτο δ' ἦν τὸ μῆχος, οὐ γὰρ ἄλλ' ἐνῆν.
 ἤψαντο κύμβης ἄνδρες εἰς σωτηρίαν,
 τὴν ναῦν ἐς ἄδην πόντιον πεσουμένην
 ἡμῖν ἐρημώσαντες· ἡ μὲν οὖν γυνή
 μᾶλλον προκηραίνουσα τοῦ νεωτέρου,
 ἰσθῶ βραχεὶ νιν δέσμιον ξυνήρμοσεν,
 οἷον ζάλης πρόβλημα ναυβάτης ἀνὴρ
 ἡτοίμασ'· εἶτα τῷδε τῆς ἄλλης ὁ μὲν
 ξυνωρίδος παῖς ξυγκατεζεύχθη πέλας,
 ἐμοὶ δ' ὁμοίως θατέρου τούτου μέλει.
 τοιῶνδε τέκνοις εὖ μεμηχανημένων,
 γυνή τε καὶ τὸς ὅμμ' ἔχοντες ἄστροφον
 πρὸς τοισιδ' ὧν καὶ φροντιδ' εἶχομεν πέρι
 ἡμᾶς ἄκροις ἰστούσιν εὖ προσήψαμεν·
 φορούμενοι δὲ κυμάτων ἅμα ῥοῇ
 εὐθὺς Κορίνθου ναυστολοῦμέν, ὥς δοκεῖ.
 τέλος γε μέντοι γῆν ἐποπτεύων φάει
 ἥλιος ἐλαύνει δυσφιλεῖς ἀτμοὺς περίξ,
 φίλων δ' ὑπ' αἰγῶν ἡμερωμένης ἀλὸς
 οὕτω παρῆν πρόσωθεν εἰσορᾶν ὁδὸν
 εὐθείαν ἡμῖν ναῦς προσερχοῦσας δύο,
 τὴν μὲν Κορίνθου, τὴν δ' ἀπ' Ἐπιδαύρου πόλεως.
 πρὶν δ' ἐγγὺς ἐλθεῖν—τᾶλλα σιγήσαι μ' ἔα·
 καὶ τῶν πάροιθε ταπῖοντα συννόει.

APX. ἀλλ' εἰα χώρει, πρέσβν, μὴ λήξης λέγων·
 οἴκτος παρ' ἡμῶν ἔστι σοι, ξύγγνοια δ' οὐ

AIT. εἴθ' ἐξέπραξαν οἱ θεοὶ τοιαῦθ', ὅπως
 ἡμῖν ἀνοίκοις μὴ τὰ νῦν κατ' ἀξίαν
 ἔλεξ'. ἐπεὶ δὲ χιλίων πλέθρων δρόμον

We were encounter'd by a mighty rock;
Which being violently borne upon,
Our helpful ship was splitted in the midst:
So that in this unjust divorce of us,
Fortune had left to both of us alike
What to delight in—what to sorrow for.
Her part, poor soul! seeming as burdened
With lesser weight, but not with lesser woe,
Was carried with more speed before the wind;
And in our sight they three were taken up
By fishermen of Corinth, as we thought.
At length another ship had seiz'd on us;
And knowing whom it was their hap to save,
Gave helpful welcome to their shipwreck'd
guests;
And would have reft the fishers of their prey,
Had not their bark been very slow of sail,
And therefore homeward 'did they bend their
course.
Thus have you heard me sever'd from my bliss;
That by misfortunes was my life prolong'd,
To tell sad stories of my own mishaps.

SHAKESPEARE, *Comedy of Errors*, Act I. Sc. 1.

ABBESS. ADRIANA. ANGELO. MERCHANT.

Abb. Be quiet, people; wherefore throng you hither?
Adr. To fetch my poor distracted husband hence;
Let us come in, that we may bind him fast,
And bear him home for his recovery.
Ang. I knew he was not in his perfect wits.
Mer. I am sorry now, that I did draw on him.

ἄπεσχον ἤδη νῆες ἀλλήλων ἄπο,
 ἔρμ' ἀντέκυρσε δεινόν, ὑψαύχην πέτρα·
 ἐνθ' ἡ 'πίκουρος ἡμῖν ἐμπεσοῦσα ναῦς
 μέσῃ ραγείσ' ἀπώλεθ', ἡ δ' ἄτερ δίκης
 ἡμᾶς διασπάσασα νῶν ἄμφοιν ἔστη
 λείπει τὸ τερπνὸν καὶ τὸ πημαῖνον τύχη.
 ἡ δ' οὖν φέρουσα τὴν τάλαιναν, ἥσσοι
 φόρτῳ μὲν ὡς βρίθουσα, τῷ λυτοῦντι δ' οὐ,
 ῥιπαῖσιν οὖρου θάσσον ἦν φορουμένη·
 καὶ τούσδε πάντας τριπτύχους ἐν ὄμμασιν
 ἡμῶν ἀνείλοντ' ἄνδρες ἐναλίου βορᾶς
 ληστοῖρες, ὥσπερ εἰκάσαι, Κορίνθιοι.
 χρόνον τὰδ' ἦν τοσοῦτον ἕς τ' ἀνῆρπασεν
 ἄλλη τις ἡμᾶς ναῦς· ἰδοῦσα δ' οὐδ' οὐχὶ
 ἐκ κυμάτων σῶσασα ναυαγούς ξένους
 ἐδέξατ' εὖνον δέξιν· ἐκ δ' ἂν ἔσπασε
 τὰ λήμματ' ἀνδρῶν γριπέων, εἰ μὴ σχολῇ
 τὸ πλοῖον εἶρπε κοῦ ταχυπτέρῳ δρόμῳ·
 οἱ δ' οὖν ἐπ' οἴκου νηὸς εὐθύνουσ' ὁδόν.
 οὕτω με τῶν μοι φιλτάτων ἀκήκοας
 πάντων ἀποσπασθέντα· δυστυχῶς δ' ἐγὼ
 ὦδ' ἐξέτεινα τὸν βίον, πικροὺς ἵνα
 λόγους διείποισι' ὡς κακῶς ἀπωλόμην.

'ABBATIA. 'AΔPIANA. 'AITTEΛQN. 'EMΠOPOC.

- ABB. Σιγάτε· πρὸς τί δ' ὄχλος ὦδ' ἀβροίζεται;
 AΔP. μεμνηνὸτ' ἀμὸν ἄθλιον πόσιν τόπων
 ἐκ τῶνδ' ἀγόμεθα· νῦν δὲ τοῦσδ' εἴσω δέχου,
 ὡς οἰκαδ' ἂν δεσμευθὲν ἀρρήκτοις πέδαις
 δέμας φέρωμεν, εἰ τί γ' ἔστ' ἱασιμόν.
 AΓT. ἐγὼ νιν ἔγνωι οὐχὶ σὼν ἔχοντα νοῦν.
 EMΠ. ἔλκειν ἐπ' αὐτὸν μήποτ' ὄφελον ξίφος.

- Abb.* How long hath this possession held the man?
Adr. This week he hath been heavy, sour, sad,
And much, much different from the man he was:
But, till this afternoon, his passion
Ne'er brake into extremity of rage.
- Abb.* Hath he not lost much wealth by wreck at sea?
Buried some dear friend? Hath not else his eye
Stray'd his affection in unlawful love?
A sin, prevailing much in youthful men,
Who give their eyes the liberty of gazing.
Which of these sorrows is he subject to?
- Adr.* To none of these, except it be the last:
Namely, some love, that drew him oft from home.
- Abb.* You should for that have reprehended him.
- Adr.* Why, so I did.
- Abb.* Ay, but not rough enough.
- Adr.* As roughly as my modesty would let me.
- Abb.* Haply, in private.
- Adr.* And in assemblies too.
- Abb.* Ay, but not enough.
- Adr.* It was the copy of our conference:
In bed, he slept not for my urging it;
At board, he fed not for my urging it:
Alone, it was the subject of my theme;
In company, I often glanced it;
Still did I tell him it was vile and bad.
- Abb.* And thereof came it, that the man was mad:
The venom clamours of a jealous woman
Poison more deadly than a mad dog's tooth.

- ABB. πόσῳ δ' ἔχει νιν ξύμμετρος χρόνῳ νόσος ;
 AΔΡ. ἔκτον τόδ' ἡμαρ, ἐξ ὅτου τεθηγμένος
 βαρύς τ' ἀθυμεῖ, πολλὰ τοῦ πάλαι φανεῖς
 ἀνδρὸς διάφορος· ἀλλὰ τῆσδ' εἰς τοῦσχατον
 ὀργῆς ἐπήρθη μανίαςιν λυσσῆμασιν
 οὐπώποτ', εἰ μὴ τῆσδ' ἀφ' ἡμέρας μέσης.
 ABB. ἦ που γὰρ αὐτῷ πόντι' ἔστ' ἐφθαρμένα
 πάμπλουτα χρήματ'· ἦ τις ἐν τάφοις φίλων
 κέκευθ' ἐταίρων· ἦ νιν ὀφθαλμῶν βέλος
 θέλγει παράκοπον εἰς ἔρωτ' οὐκ ἔννομον.
 ὥς ὦδ' ἔφυσαν πόλλ' ἀμαρτάνειν νέοι
 ὅστις θέα δίδωσιν ὀμμάτων σχολήν.
 ἦ γὰρ τιν' ἀνὴρ τῶνδ' εἰ σοὶ νοσεῖ νόσον ;
 AΔΡ. νοσεῖ μὲν οὐδὲν τῶνδε, πλὴν γ' ἐνὸς τρίτου,
 ἔρωτος, ὅς θυραῖον ἦγέ νιν θάμα.
 ABB. ἐχρῆν σε μέντοι ταῦτα μέμψασθαι πόσει.
 AΔΡ. κάμεμψάμην γε.
 ABB. πράονως μὲν οὖν ἄγαν.
 AΔΡ. σὺ πράονως τοι, πλὴν ὅσον γ' αἰδουμένη.
 ABB. μόνῃ γέ που μόνῳ σφίν.
 AΔΡ. ἐν κοινῷ δὲ πρὸς.
 ABB. ἀλλ' οὐχ ἅλις γάρ.
 AΔΡ. ὥς μὲν οὖν ὑμνούμενα
 τάδ' ἴσθι πάσαις ἐν λόγων ξυναλλαγαῖς.
 ὕπνον γὰρ οὐτὶν' εὐδεν ἐν κοίταις πεσών,
 ἐν δαιτὶ δ' οὐτὶν' ἦλθεν εἰς τέρψιν βορᾶς,
 ἐμοῖς ξυνὼν ψόγοισι· καὶ πλήθει βροτῶν
 εἰς ταῦτό πόλλ' ὑπεῖπον· ἐν δ' ἐρημίας,
 μύθων ἔτεινον εἰσβολὰς τοιῶνδ' ἐγώ,
 φαῦλον τόδ' αἰὲν ἀποκαλοῦσα καὶ κακόν.
 ABB. ἀλλ' αὐτόθεν καθίστατ' ἐμμανὴς ἀνὴρ·
 δάκνει γάρ, ὥς οὐδ' ἐμμανοὺς ὁδοὺς κυνός,
 φθονεράς γυναικὸς οἰστοῦς. ἰώδες στόμα.

It seems, his sleeps were hindered by thy railing:
And thereof comes it that his head is light.
Thou say'st, his meat was sauced with thy upbraidings:
Unquiet meals make ill digestions,
Thereof the raging fire of fever bred;
And what's a fever but a fit of madness?
Thou say'st, his sports were hinder'd by thy brawls:
Sweet recreation barr'd, what doth ensue,
But moody and dull melancholy,
(Kinsman to grim and comfortless despair;)
And, at her heels, a huge infectious troop
Of pale distemperatures, and foes to life?
In food, in sport, and life-preserving rest
To be disturb'd, would mad or man, or beast;
The consequence is then, thy jealous fits
Have scared thy husband from the use of wits.

SHAKESPEARE, *Comedy of Errors*, Act v. Sc. 1.

MACBETH.

If it were done, when 'tis done, then 'twere well
It were done quickly: If the assassination
Could trammel up the consequence, and catch,
With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,—
We'd jump the life to come.—But, in these cases,
We still have judgment here; that we but teach
Bloody instructions, which, being taught, return
To plague the inventor: This even-handed justice
Commends the ingredients of our poisoned chalice

σοῖς, ὡς ἔοικ', ἐξίστατ' ἐξ ὕπνου ψόγοις·
 ἐξ ὧν ἐλαφρὸν ὅμ' ἔχει, κοῦκ ἀλλόθεν.
 σὺ δ' ὡς παροψώνημα δαιτὸς ἦν τὰ σὰ
 λέγεις ὀνειδῇ· τῶν δὲ σὺν ταραγμάτι
 δαιτῶν ἀποβλαστοῦσα δύσπεπτος χάρις
 πάλιν νόσων ἀνῆψεν ἔμπυρον φλόγα.
 τί δ' ἐστὶ τοῦτο πλὴν τὸ μαίνεσθαι, νοσεῖν;
 ψόγοις δὲ σοῖσιν ἄσυχλον σχολὴν λέγεις
 τούτῳ γενέσθαι· τίς δέ, μὴ σχολῆς ἔχων
 θέλγητρον, οὐ δύσοργον ἐν φρεσὶν τρέφει
 ἄχθος, βαρείας καθλίας δυσθυμίας
 κήδευμ' ἄτερπες, μυρία δ' ὀπισθόπους
 λοιγῶν ἀναιμος ξύλλογος μiasτόρων
 στεῖχει, βίον φθείρουσα· τίς δ' ἂν εἴτ' ἀνὴρ
 ἢ θῆρ ἔτ' ὀρθῶν ξύστασιν σχέθαι φρενῶν,
 δαιτὸς σχολῆς τε τοῦ τε σώζοντος βίον
 ὕπνου ταραγοῖς ἐμπέδοις ξύνοικος ὧν;
 νῦν οὖν τωρῶς τοδ' ἴσθι, σαῖς ὑποψίαις
 πόσις σὺς ἐστὶν οὐκ ἐπήβολος φρενῶν.

ΜΑΚΒΗΘΟΣ.

Εἰ πεπράζεται τόδ' ἔργον, εὐτ' ἂν ᾗ πεπραγμένον,
 πρακτέον καὶ τὴν ταχίστην· εἰ γὰρ ἡ διαφθορὰ
 εἰργασθεῖν ἔχει τὸ μέλλον, εἰς θ' ἅπαξ μάρψαι τέλος
 ἐλπιδῶν κείνου πίτνοντος, πλῆγμα θ' ἐν μόνον τόδε
 εἰς τὰ νῦν τὸ πᾶν γένοιτο, καὶ τελεσφόρον πέρας,
 ἀλλὰ νῦν τοιαῶσδ' ἐπ' ἀκτῆς τοῦ παρεστῶτος χρόνου—
 ῥίψομεν κείνον τὸν ἄλλον· τῶν δὲ τοιούτων αἰ
 ἡ δίκη καὶ νῦν ἔπεστιν· ὥστε καὶ διδάσκομεν
 φοινίας ἄλλως μαθήσεις, ὧν μετέρχεται πάλιν
 τοὺς ἐφευρόντας τὸ πῆμα, χῆ ταλαντοῦχος Δίκη
 πρὸς στόμ' αὐτοῖσιν προτείνει φάρμακ', οἰκεῖον δέπας
 ἐκπιεῖν· ὁ δ' ἐνθάδ' ἡμῖν καὶ διπλῶς ἐχέγγυος·

To our own lips. He's here in double trust:
First, as I am his kinsman and his subject,
Strong both against the deed; then, as his host,
Who should against his murderer shut the door,
Not bear the knife myself. Besides, this Duncan
Hath borne his faculties so meek, hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off:
And pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind.—I have no spur
To prick the sides of my intent, but only
Vaulting ambition, which o'er-leaps itself,
And falls on the other.—How now, what news?

SHAKESPEARE, *Macbeth*, Act I. Sc. 7.

KING HENRY.

Heaven pardon thee! yet let me wonder, Harry,
At thy affections, which do hold a wing
Quite from the flight of all thy ancestors:
Thy place in council thou hast rudely lost,
Which by thy younger brother is supplied:
And art almost an alien to the hearts
Of all the court and princes of my blood.
The hope and expectation of thy time
Is ruin'd; and the soul of every man
Prophetically does forethink thy fall.
Had I so lavish of my presence been,
So common-hackney'd in the eyes of men,
So stale and cheap to vulgar company,

εἰμὶ γὰρ τὸ μὲν ξύναμιος ἐν νόμῳ θ' ὑπήκοος—
 κάρτα γὰρ τὰδ' ἀντιτείνει—δεύτερον δὲ πρόξενος,
 ὃν γ' ἔδει θυραῖς ἀπείργειν τοῦ κτενοῦντος εἴσοδον,
 μὴ ξίφους αὐτὸν λαβέσθαι χερσίν· εἴθ' ὁ κοίρανος
 δεῦρ' αἰεὶ ξύνεστιν ἀρχῇ πρευμενῆς ἄγαν, κράτος
 τοῦτ' ἔχων οὕτως ἄμομφον, ὥστ' ἀνήσουσιν βοὴν
 ἀρεταὶ χαλκοστόμοισι δαιμόνων κηρύγμασιν,
 οἷος ὢν οἶα ξὺν αἵτῃ δυσσεβῶς ἀνηρέθη·
 χῶ μέγας θανάτος οἶκτος, νεογενοῦς παιδὸς δίκην,
 τηλόθ' ἐμβεβῶς πνοαῖσιν, εὐπτέρῳ δ' ὀχήμασιν
 δαιμόνων, τυφλοῖσιν ἀνεμῶν ἀγγάροις ἱππηλατῶν,
 ἐμβαλεῖ τὸ δεινὸν ἔργον πᾶσιν εἰς ὄψιν βροτοῖς,
 ὥστε καὶ σβέσαι θύελλαν δακρύων πλημμυρίδι·
 νῦν δ' ἐμοὶ γ' οὐκ ἔστι κέντρον τῶν ἐμῶν βουλευμάτων,
 πλὴν μόνον φίλαρχος ἐλπίς, ἥ δ' ὑπερβοροῦς' ἄνω
 ἄλμα μείζον ἢ καθ' αὐτήν, καὶ πεσοῦς' εἰς θάτερα
 σφάλλεται· γύναι, τί δ' ἐστίν; ἢ τίν' ἀγγέλλεις λόγον;

ΒΑΣΙΛΕΥΣ.

Σοὶ μὲν θεοὶ ξυγγοίεν· ἐξέστω δ' ἐμοί,
 Ἐρρίκε, τῶν σῶν θαῦμα ἔχειν φρονημάτων,
 οἷαν περᾶ κέλευθον οὐ κοινὴν πτερῶν,
 ἅπαν ἔχνος λιπόντα σῶν γεννητόρων.
 ἔδρας προβούλους, ὧν ἄνους ἀπασφάλης,
 θάσσει διάδοχος σοῦ χρόνῳ μείων κάσις·
 τὸ δ' ἐγγενὲς παρ' οὐδὲν ἡγείται τὸ σὸν
 δόμος τ' ἐμὸς πᾶς, κοίρανοί θ' ὁμαίμονες·
 κοῦτ' ἐλπίς οὔτε δόξα σῆς ἡβης ἔτι
 ἄθραυστος· ἀλλὰ πᾶσι θεσπίζει λάθρα
 θυμὸς πρόμαντις σὴν προσέρπουσαν φθοράν.
 ἀλλ' εἰ μὲν οὕτω τοῦμὸν ἐν μέσῳ τιθεῖς
 ξύνηθες, ὁμματ' ὁμμασιν κοινῇ πόλει

Opinion, that did help me to the crown,
Had still kept loyal to possession;
And left me to reputeless banishment,
A fellow of no mark nor likelihood.
By being seldom seen, I could not stir,
But, like a comet, I was wonder'd at :
That men would tell their children, This is he ;
Others would say, Where,—which is Bolingbroke ?
And then I stole all courtesy from heaven,
And dress'd myself in such humility,
That I did pluck allegiance from men's hearts,
Loud shouts and salutations from their mouths,
Even in the presence of the crowned king.
Thus did I keep my person fresh and new ;
My presence like a robe pontifical,
Ne'er seen, but wonder'd at : and so my state,
Seldom, but sumptuous, showed like a feast ;
And won, by rareness, such solemnity.
The skipping king, he ambled up and down
With shallow jesters, and rash bavin* wits,
Soon kindled, and soon burned ; carded his state ;
Mingled his royalty with capering fools ;
Had his great name profaned with their scorns :
And gave his countenance, against his name,
To laugh at gibing boys, and stand the push

* Bavin, i.e. brushwood.

χραίνειν παρείχον, ὥδε τοῖς φαύλοις ξυνῶν
 ἔξωρος εὐτελής τε, κάρτ' ἂν ἡ θρόνους
 εἰσχειρίσασα δόξ' ἐμοὶ πευθαρχίαν
 πρὸς τὸν κρατοῦντα διὰ τέλους ἔσωζεν ἄν'
 ἐγὼ δ' ἄσημος, ἐλπίδος λειφθεὶς καλῆς,
 ἀνώνυμός που φυγάδ' ἂν ἔστεργον βίον.
 αἰὲ δ' ἐς ὄψιν διὰ μακροῦ μολὼν ὅπως
 ἀστὴρ κομήτης ἦν περίβλεπτος βροτοῖς,
 καὶ τις τέκνοισί μ' ἐξεσήμαινεν λέγων,
 Ἐκείνος οὗτος· ὁ δέ τις ἄλλος ἦρετ' ἄν,
 Φέρ' εἰπέ, ποῦ ὅστι; τίνα Βολίμβροκον βλέπω
 καὶ μὴν λόγων πρὸς πάντας εὐγλώσσω ἐγὼ
 παντοῖα θεόθεν ἐξέκλειψ' εὐρήματα,
 ταπεινότητα δ' ὥδέ γ' ἡμφιεσμένος,
 εὖνους μὲν ἀνδρῶν καρδίας ἐκτησάμην,
 βοαῖσι δ' εὐφήμοισιν ἦν προσήγορος,
 τῷ σκῆπτρ' ἔχοντι καίπερ εἰς ὄψιν μολῶν.
 ὦδ' οὖν ἐμὸν παρείχον εἰς τέλος δέμας
 ἦβη νεάζον, ὡς στολῆς θνηπόλου
 αἰὲ φανείσης θαῦμα θεῖς παρουσίας.
 κακ τῶνδε διὰ χρόνου μὲν εὐπρεπτος δ' ἄγαν
 χλιδῆς ἐμῆς ἔλαμπεν ὡς δαιτὸς χάρις·
 τὸ σεμνότιμον δ' εἶχ' ὁ σύμμετρος χρόνος.
 ὁ δ' αὖτ' ἀναξ φύλαυλος ἄλλοτ' ἄλλοσε
 ἦλὰτ' ἀθύρων, κονφόνοις μέμοις ξυνῶν
 σοφοῖσί τ' ἀσόφοις, ὧν τάχ' ἐκλάμψασα φλόξ,
 ὕλης ὀρείας ὡς, ἐκοιμήσθη τάχα·
 κώμοις τε φῶτων ἀφρόνων τυραννικὸν
 μιχθέντ' ἔφυρε κόσμον, ὕβριστῶν κακὰ
 λαβῶν ὀνειδή, κληδόνος διαφθοράν.
 τὸ δ' ὄμμα, παιδί' ἐγγελῶντα προσγελῶν,
 φαιδρὸν μὲν εἶχεν, ὀνόματος δ' ἐπὶ βλάβῃ·
 στείχων δ' ἐτόλμα πᾶσιν ὠθεῖσθαι βία,

Of every beardless vain comparative :
Grew a companion to the common streets,
Enfeoff'd himself to popularity :
That being daily swallow'd by men's eyes,
They surfeited with honey ; and began
To loathe the taste of sweetness, whereof a little
More than a little is by much too much.
So, when he had occasion to be seen,
He was but as the cuckoo is in June,
Heard, not regarded ; seen, but with such eyes,
As, sick and blunted with community,
Afford no extraordinary gaze,
Such as is bent on sun-like majesty,
When it shines seldom in admiring eyes :
But rather drow'd, and hung their eye-lids down,
Slept in his face, and render'd such aspect
As cloudy men use to their adversaries ;
Being with his presence glutted, gorg'd, and full.
And in that very line, Harry, standest thou :
For thou hast lost thy princely privilege
With vile participation ; not an eye
But is aweary of thy common sight,
Save mine, which hath desired to see thee more ;
Which now doth that I would not have it do,
Make blind itself with foolish tenderness.

SHAKESPEARE, *King Henry IV.* Part 1. Act III. Sc. 2.

KING. CHIEF JUSTICE.

King. You all look strangely on me,—and you most ;

ἄνηβος ὅστις ἐξ ἴσου χλιδὰν θέλοι
 πόλεως δ' ἐθήρα κοινόπουν ὁμιλίαν,
 καὶ προστάτην τὸν δῆμον ἤνεσεν βίου.
 ἐξ ὧν κατ' ἡμάρ ὄμμα πιμπλάντες θεάς,
 ἄδην μελίσσης εἶχον, ὥστε καὶ βορᾶς
 ἤδη γλυκείας ἡδονὴν ἀποπτύσαι.
 οὐ γὰρ πρέπει τὸ σμικρόν, ἢ σμικρόν περ ὄν
 λίαν τὸ λίαν ἔσθ' ὑπερβεβλημένον.
 καιρὸς δ' ὅτ' εἰσάγοι νιν εἰς ὄψιν μολεῖν
 βροτῶν, ὅπως κόκκυγος ἐν θέρει βοήν,
 κλύοντες οὐκ ἤκουον, ἐντυχόντι δὲ
 μόγῃς προσεῖχον ὄμμαθ', ὡς κοινωνίας
 μακρᾶς ὑπερπλησθέντα τ' ἀμβλυνθέντα τε.
 οὐδ' ἦν τοιαῦδ' ἐκπληξῖς ἐν τῷ προσβλέπειν,
 οἷαν φύει τύραννος, ἡλίου τρόπον
 αἰγὰς προπέμπων διὰ χρόνου, θαῦμ' εἰσιδεῖν.
 αἰτὰρ κατηφῇ βλέφαρ' ὕπνῳ παρειμένοι
 εὖδον παρόντες, ὄμμασιν θ' ὑπέβλεπον,
 οἷοις ἀνὴρ δύσοργος ἀντήρους τυχών.
 μεστοὶ γὰρ ἤδη κάκπλέψ παρούσας
 ἦσαν, προβάντες εἰς κόρον θοινώμενοι.
 τούτῳ δὲ καὶ σὺ ξύμμετρον νοσεῖς νόσον
 ἀπώλεσας γὰρ κοιράνου σεμνὸν γέρας
 τοῖσιν βαναύσοις διὰ συνουσίας μολών.
 οὐδεὶς δ' ὅς οὐκ ὀφθαλμὸς ἄχθεται βλέπων
 σὸν πᾶσι κοινὸν ὄμμα, πλὴν τοῦμῶ μόνου,
 ὃς σοῦ πόθον μὲν εἶχεν εἰς πλεόν δρακεῖν
 τὰ πρόσθε· νῦν δ' ἄκοντι κοῦχ' ἐκόντι μοι
 οἴκτου τυφλοῦται θηλύνου λείβων ἄχνην.

ΑΝΑΞ. ΚΡΙΤΗΣ.

ΑΝΑΞ. Ὑμεῖς μὲν οἱ παρόντες ὀμμάτων φόβῳ

You are, I think, assured I love you not.

C. J. I am assured, if I be measured rightly,
Your majesty hath no just cause to hate me.

King. No !

How might a prince of my great hopes forget
So great indignities you laid upon me ?

What ! rate, rebuke, and roughly send to prison
The immediate heir of England ! was this easy ?
May this be wash'd in Lethe, and forgotten ?

C. J. I then did use the person of your father ;
The image of his power lay then in me ;
And in the administration of his law,
Whiles I was busy for the commonwealth,
Your highness pleased to forget my place,
The majesty and power of law and justice,
The image of the king whom I presented,
And struck me in my very seat of judgment ;
Whereon, as an offender to your father,
I gave bold way to my authority,
And did commit you. If the deed were ill,
Be you contented, wearing now the garland,
To have a son set your decrees at nought ;
To pluck down justice from your awful bench ;
To trip the course of law ; and blunt the sword
That guards the peace and safety of your person ;
Nay, more, to spurn at your most royal image,
And mock your workings in a second body.

- δέρκεσθε πάντες μ', ἐκ δὲ τῶν μάλιστα σύ·
 σάφ' οἶσθα δήπου προσφιλῆς οὐκ ὦν ἐμοί
 ΚΡΙΤ. ὀρθῶ γε κἀνονι χρώμενος, σάφ' οἶδ' ἐγώ,
 οὐκ ἂν στυγοίης ἔνδικον μίσός μ', ἀναξ.
 ΑΝΑΞ. πῶς δ' οὐχί; μῶν τις ἐλπίδας τρέφων ἴσας
 ἐμοὶ λάθουτ' ἂν ὑβρεων τοσῶνδε δῆ,
 ὅσας ποτ' εἰς ἐμ' ἡξίωσας ὑβρίσαι;
 ἄρ' οὐ τὸ κερτύμοισι δευνάζειν ψόγοις
 βία τ' ἄγειν εἰς δεσμὰ τὸν μέλλοντ' ἔχειν
 γένους κατ' ἀγχιστεία τῆσδε γῆς θρόνους,
 οὐκ ἔστι ταῦτ' ἄφερτα; πῶς μνήμη ποτ' ἂν
 τούτων θάνοι κλυσθέϊσα τῆς Ἀθήης ῥοαῖς;
 ΚΡΙΤ. τοῦ σοῦ τότ' ἀντὶ πατρὸς ὑψίστην ἔδραν
 κείνου τύραννον σχῆμ' ἔχων καθεζόμεν.
 καγὼ μὲν ὀρθῶν τοὺς καθεστῶτας νόμους
 ἔσπευδον ὡς μάλιστα τῶν κοινῶν ὑπερ,
 σὺ δ' ἡξίωσας οὐτ' ἐμ' αἰδεῖσθαι κράτη,
 οὐτ' ἐγκρατὲς νόμων τε καὶ δίκης σέβας,
 οὐ σχῆμ' ἀνακτος, οὐ κράτη παρειχόμεν,
 αὐτοὺς δ' ἔπαισάς μ' ἤμενον δίκης θρόνους.
 πρὸς ταῦτα τὸν σὸν πατέρα σ' ἡδίκηκέναι
 δοκῶν δυνάμει πᾶσαν ἡνίαν ἐμῆς
 χαλᾶν ἐτόλμησ' ὥστε σ' ἐν δεσμοῖσι δεῖν·
 εἰ τοῖνυν ἔργον μὴ δίκαιον ἦν τότε,
 φύσας τιν' υἱὸν καὶ σύ, νῦν στέφος φορῶν,
 ἔπειτ' ἔα νιν τάς τε σὰς ἐπιστολὰς
 θέσθαι παρ' οὐδὲν καὶ δίκην καθαρπάσαι
 τῶν σεμνοτίμων ἐκ θρόνων, καὶ τῶν νόμων
 σφῆλαι δρόμον, φθειραὶ τε τοῦ ξίφους ἀκμήν,
 ὃ σῶμ' ἔκηνον ἀβλαβὲς σώζει τὸ σόν·
 καὶ πρὸς γε τούτοις σχῆμα σὸν τυραννικὸν
 καθιπτάσθαι τοῖς θ' ὑπηρετήμασι
 τῶν σῶν ὑπάρχων ἐγγελῶντ' ἐν σοὶ γελᾶν.

Question your royal thoughts, make the case
yours ;

Be now the father, and propose a son :

Hear your own dignity so much profaned,

See your most dreadful laws so loosely slighted,

Behold yourself so by a son disdain'd ;

And then imagine me taking your part,

And, in your power, soft silencing your son :

After this cold consideration, sentence me ;

And, as you are a king, speak in your state,

What I have done that misbecame my place,

My person, or my liege's sovereignty.

King. You are right, Justice, and you weigh this well,
Therefore still bear the balance and the sword :
And I do wish your honours may increase,
Till you do live to see a son of mine
Offend you, and obey you, as I did :
So shall I live to speak my father's words ;
" Happy am I, that have a man so bold,
" That dares do justice on my proper son ;
" And no less happy, having such a son,
" That would deliver up his greatness so
" Into the hand of justice." You committed me,
For which I do commit into your hand
Th' unstained sword that you have used to bear :

ἄγ' ἐξέταζε λῆμα γενναῖον σέθεν,
 καὶ σοὶ προσήκειν ταῦτα δὴ νόμιζε σύ·
 πατὴρ γενοῦ σύ, σοὶ τε παῖδ' εἶναι δόκει·
 καὶ σὸν σέβας τοσοῦτον ἡτιμασμένον
 ἄκουε, χῶδ' ἀνάξϊ ἡμελημένους
 ἰδοῦ μεγίστους δὴ νόμους, καὶ πρὸς τέκνον
 ὄρα σεαυτὸν ὥδε προσσελούμενον·
 ἔπειτα δ' ἡγοῦ σοῦ μ' ὑπερδικεῖν, ἀναξ,
 κράτει τε τῷ σῷ χρώμενον τὸ σὸν τέκνον
 λόγοισι κοιμᾶν ἡρέμοις· τοιαῦτα δὴ
 σαφῶς ἀθρήσας τὴν ἐμὴν κρίνον δίκην
 κἄτ', ὦν τύραννος, ὡς τύραννος εἰπέ μοι,
 τί δὴ δέδρακα τῇσδε μὴ κατὰξιον
 ἐδρᾶς, ἐμοῦ τε, τοῦ τε βασιλικοῦ κράτους;
 ANAΞ. καλῶς λέγεις, ὦ πρέσβυ, κἄξ ὀρθῆς φρενὸς
 ταῦτ' εὖ λογίζε· τοιγαροῦν χρεὼν σ' ἐπὶ
 τὰ τῆς δίκης τάλαντα καὶ ξίφος φέρειν·
 καὶ μὴν αἰεὶ σὺ τερπνὸν ἐκπλήσσαις βίον
 σεμναῖς ξυνῶν τιμαῖσιν, ἔστ' αὐτὸς βλέποις
 τοῦδ' ἀνδρὸς υἱόν, ὃς σ' ἐφυβρίσας ἴσα
 ἴσ' εἴτ' ἐμοιγε σοῦσιν ἐνδώσει λόγοις.
 καὶ γὰρ οὕτως τὴν πατρὸς τοῦμοῦ θροεῖν
 αὐδὴν ἔχοιμ' ἄν· Εὐτυχὴς ἄρ' εἰμ' ἐγὼ
 τολμηρὸν οὕτως ἄνδρ' ἔχων, ὃς εἰς γόνον
 τὸν τοῦδε τάνδρὸς γνησίως πεφυκότες
 οὐκ ἄν τρέσειεν ἀξίαν κραίνειν δίκην.
 καὶν τῷδε μᾶλλον εὐτυχής, ἔχων γόνον,
 ὃς τῇ Δίκῃ πέφυκεν ὥδ' ἐξουσίαν
 τὴν αὐτὸς αὐτῷ σωφρόνως ἐγχειρίσαι.—
 σὺ μὲν τότ' ἡξίωσας ἐν δεσμοῖς με δεῖν·
 ἐγὼ δ' ἄποινα τῶνδε τοῦθ' ἀγνὸν ξίφος,
 ὃ σοι ξύνηθες καὶ τὸ πρόσθεν ἦν φέρειν,
 εἰς χεῖρά σοι δίδωμι σὺν τοιῷδ' ἔπει·

With this remembrance, that you use the same
With a like bold, just, and impartial spirit,
As you have done 'gainst me. There is my hand :
You shall be as a father to my youth :
My voice shall sound as you do prompt mine ear ;
And I will stoop and humble my intents
To your well-practised wise directions.
And, princes all, believe me, I beseech you ;
My father is gone wild into his grave,
For in his tomb lie my affections ;
And with his spirit sadly I survive,
To mock the expectations of the world ;
To frustrate prophecies, and to raise out
Rotten opinion, which hath writ me down
After my seeming. Tho' my tide of blood
Hath proudly flowed in vanity till now ;
Now doth it turn and ebb back to the sea,
Where it shall mingle with the state of floods,
And flow henceforth in formal majesty.
Now call we our high court of parliament,
And let us choose such limbs of noble counsel,
That the great body of our state may go
In equal rank with the best governed nation ;
That war or peace, or both at once, may be

Ὅπως σὺ χρήσει τῷδε, λῆμ' αἰὲν τρέφων
 εὐτολμον οὕτως ἔννομόν τε καὶ ἴσου
 πᾶσιν δίκαιον, ὥς τὸ πρὶν τότε εἰς ἐμέ.—
 καί σοι προτείνω τήνδε δεξιὰν χέρα,
 σὺ δ' ὥς πατήρ τόνδ' ἄνδρα παιδεύσεις αἰεί,
 χῶς' ἂν δι' ὧτὸς ἐμβάλης, τοσαῦτ' ἔπη
 τὸ λοιπὸν ἤδη φθέγγεται τοῦμόν στομα·
 καὶ πάνθ' ὑφήσω τὰμ' ἐγὼ βουλευματα
 ταῖς σαῖς πυκναῖς τε καὶ σοφαῖσιν ἐντολαῖς.
 ὑμεῖς δ', ἄνακτες, πρὸς θεῶν ἐμοὶ τόδε
 πιστεύεθ', ὥς εἰς τύμβον ἀκολάστους πατήρ
 τρόπους ἔχων βέβηκεν, εἴπερ ἐν τάφῳ
 τῷ τοῦ θανόντος οἱ γ' ἐμοὶ κείνται τρόποι·
 ἐγὼ δὲ κείνου λῆμ' ἔχων λυπρῶς ἔτι
 φῶς εἰσορῶ τόδ', ὥστε ταῖς κεναῖς βροτῶν
 ἐπεγγελᾶν δόξαισι καὶ χρησμοδίας
 ποιεῖν ἀκράντους, καὶ ἀλεῖψασθαι σαθρὰν
 γνώμην πολιτῶν, οἵπερ οὐκ ὀρθὴν γραφὴν
 ἡμᾶς ἐγράψαντ' ὅμμασιν πεποιθότες.
 ἐμοὶ γὰρ ἐν μωραῖσι δεῦρ' αἰὲν χλιδαῖς
 ὑπερκόπως βέβηκεν αἵματος ῥοή,
 νῦν δ' αὖ τέτραπται κύμασιν παλιρρόθοις
 καὶ πρὸς θάλασσαν αὖθις ἄψορρόν τρέχει,
 οὐ ξυμμιγείσα παγκρατεῖ κλυδωνίῳ
 κόσμῳ τὸ λοιπὸν βεύσεται τυραννικῇ.
 καὶ μὴν ὁ καιρὸς ξυγκαλεῖν πανήγυριν
 τὴν τῶν προβούλων, ἕκ τε τῶν σοφωτάτους
 βουλῆς ἐλέσθαι τῆς καλῆς ξυμπράκτορας,
 ὅπως τὸ σῶμα τῆσδε γῆς προβήσεται
 ζυγ' ἐξίσωσαν τῇ κράτιστ' οἰκουμένη
 πόλεω ἀπασῶν, ὥστε καὶ μάχῃ δορὸς
 ξυνόντες εἰρήνῃ τε, χωπόμενοι δέῃ
 ἀμφοῖν, ὁμοίως ὥσπερ οἰκείους πάλαι

As things acquainted and familiar to us,
In which you, father, shall have foremost hand.

SHAKESPEARE, *King Henry IV.* Part II. Act v. Sc. 2.

KING HENRY.

I know thee not, old man : fall to thy prayers ;
How ill white hairs become a fool and jester !
I have long dream'd of such a kind of man,
So surfeit-swell'd, so old, and so profane ;
But, being awake, I do despise my dream.
Make less thy body hence, and more thy grace ;
Leave gormandizing ; know, the grave doth gape
For thee thrice wider than for other men :—
Reply not to me with a fool-born jest ;
Presume not that I am the thing I was ;
For heaven doth know, so shall the world perceive,
That I have turn'd away my former self ;
So will I those that kept me company.
When thou dost hear I am as I have been,
Approach me ; and thou shalt be as thou wast,
The tutor and the feeder of my riots.
Till then, I banish thee, on pain of death,—
As I have done the rest of my misleaders,—
Not to come near our person by ten mile.
For competence of life, I will allow you,
That lack of means enforce you not to evil ;
And, as we hear you do reform yourselves,
We will,—according to your strength, and qualities,—
Give you advancement.—Be it your charge, my lord,

ἐγχωρίοις τε χρώμενοι δηλώσομεν
ἐν οἷς σὺ δὴ τὸ πλεῖστον ὀρθώσεις, γέρον.

ΑΝΑΞ.

Ἴθ' ἐκποδῶν, οὐκ οἶδά σ' ὅστις εἴ, γέρον,
τρέπου πρὸς εὐχάς, σὺ γὰρ εὖ πρέπειν λέγω
πολιὰν γελαστῇ φωτὶ καὶ σκώπτῃ κόμην.
δαρὸν μὲν εἶδον νυκτὸς ἐν φαντάσμασι
τοιούτων ἄνδρα, πλησιμοναῖς ὠγκωμένον,
οὕτως ἀναιδῇ καὶ γέροντα κᾶθεον·
νῦν δ' οὖν ἐγερθεὶς φάσμα τοῦτ' ἀπέπτυσα.
τοῦνθένδε μείζον' ἢ τὸ σῶμ' αἰδῶ τρέφε.
τρυφῶν τε παῦσαι· τοῦτο δ' ἴσθι, τρὶς τόσον
ἢ τοῖσιν ἄλλοις σοὶ τάφου χάσκει μέρος.
μηδ' αὖ με μύροις σκώμμασιν προσέννεπε,
δοκῶν μ' ἴσως τὸν αὐτὸν ὅσπερ ἦν πάρος.
Θεὸς γὰρ οἶδε, καὶ τοῦδ' ὄψονται βροτοί,
ὥς δὴ μεθήκα τοὺς πάλαι τρόπους ἐγώ,
χοῦτω μεθήσω τοὺς πάρος ξυνάνας.
ὅταν δ' ἀκούσης, ὃν ποτ' ἐζῶμεν τρόπον
εἰσαυθὺς ἡμᾶς ζῶντας, ἐλθέ μου πέλας,
σὺ δ' αὖθις αὖ μοι τῆς ὑπερμέτρου χλιδῆς,
ὥς πρὶν, διδάσκαλός τε καὶ τροφεὺς ἔσει.
καὶ νῦν σ' ἐλαύνω τοῦδ' ἀποπτον ἄστεος,
θανούμενος δ' ἴσθ' εἰ κάτει· πάντες δὲ σοὶ
ἔχουσ' ἐταῖροι ταῦτ' ἀπιτιμία.
οὔτεον παρέξω, μή τις οὖν ὑμᾶς βίου
πέισῃ κάκ' ἔργα δρᾶν ἀναγκαῖα σπάνις.
ὅταν δ' ἀκούσω σωφρονήσαντας πάλιν,
ἕκαστος ὑμῶν ἐξ ἐμοῦ τι δέζεται,
οἷον κατ' ἰσχὺν καὶ κατ' ἀξίαν, γέρας.

To see perform'd the tenor of our word.
Set on.

SHAKESPEARE, *King Henry IV.* Part II. Act v. Sc. 2.

CHORUS.

Now entertain conjecture of a time,
When creeping murmur, and the poring dark,
Fills the wide vessel of the universe.
From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fixed sentinels almost receive
The secret whispers of each other's watch :
Fire answers fire : and through their paly flames
Each battle sees the other's umber'd face :
Steed threatens steed, in high and boastful neighs
Piercing the night's dull ear ; and from the tents,
The armourers, accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation.
The country cocks do crow, the clocks do toll,
And the third hour of drowsy morning name.
Proud of their numbers, and secure in soul,
The confident and over-lusty French
Do the low-rated English play at dice ;
And chide the cripple tardy-gaited night,
Who, like a foul and ugly witch, doth limp

ὑπαρχε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
 ᾧς νῦν ἐφεῖμαι. στείχετ', οὐ μελλητέον.

ΧΟΡΟΣ.

ΝΥΝ ἐννοοῦ καιρόν τιν', εὖθ' ὁμορρέθουν
 βρόμῳ βάδην ἔρποντι διατόρον κνέφας
 πληροὶ μέγ' ἀμφιχαῶνον αἰθέρος κύτος.
 κατ' εὐφρόνην γὰρ κοιλογάστορα ψόφος
 βομβεῖ τις Ἄρεως δίδυμος ἐν μεταιχμίους,
 ᾄσῃμ' ὑπηχῶν· ὥστε τοὺς τεταγμένους
 σχεδὸν δέχεσθαι φύλακας ἀλλήλων πάρα
 ψιθυροὺς λαθραίας ξυμβόλων παραλλαγάς.
 φρυκτοὶ δὲ φρυκτοῖς ἀντιλάμπουσιν, φλόγα
 ξανθὴν πνέοντες· ἦν διοπτέων Ἄρης
 λυγαῖον ὄμμα δέρεται, διπλοὺς διπλοῦν.
 πῶλῳ δ' ἄρ', ὡς ἐναντί' ἐμβριμωμένων
 πῶλοις, φρνάγματ' οὐράνια, κόμπου πλέα,
 βάλλει δι' ὧτων εὐφρόνην· τοὺς δ' ἱππότας
 σκηνῶν ἔσωθεν οἱ σιδηροτέκτονες
 πανοπλία κοσμοῦσι, καὶ σφυρῶν ὑπο
 σπουδῇ σαγὰς γομφοῦντες εὐπαγῶς ἔχειν
 δεινόν τιν' ἤδη φροιμαίζονται κλόνον.
 οἱ δ' ἐξ ἀγρῶν ὄρνιθες ἄδουσιν λιγύ·
 χαλκοὺς δὲ κλάζων ὄρθρον ἀγγέλλει βαθὺν
 κῶδων, τετάρτου φύλακος ὡς κληρουμένου.
 καὶ μὴν ἐκεῖ μὲν, ἀνδροπληθείᾳ στρατοῦ
 ἀβουλία τε κουφονῶ γαυρούμενοι,
 Γαλατῶν ὁ θερμὸς ὑψίφρων τ' ἄγαν λεῶς
 τοὺς ἀνθαμῖλλους τοὺς ἴσους τῷ μηδενὶ
 κύβοις διεμπολῶσιν· ἐν δὲ κερτομῇ
 βραδυσκελῇ τις εὐφρόνην, οἷα σχολῇ
 στυγνῆς ἀμόρφου τ' ἐν τρόποις ἀγυρτρίας

So tediously away. The poor condemned English,
Like sacrifices, by their watchful fires
Sit patiently, and inly ruminate
The morning's danger; and their gesture sad,
Investing lank-lean cheeks and war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts. O, now, who will behold
The royal captain of this ruin'd band,
Walking from watch to watch, from tent to tent,
Let him cry,—Praise and glory on his head!
For forth he goes, and visits all his host;
Bids them good-morrow, with a modest smile:
And calls them—brothers, friends, and countrymen.
Upon his royal face there is no note,
How dread an army hath enrounded him:
Nor doth he dedicate one jot of colour
Unto the weary and all-watched night:
But freshly looks, and overbears attaint,
With cheerful semblance and sweet majesty;
That every wretch, pining and pale before,
Beholding him, plucks comfort from his looks:
A largess universal, like the sun,
His liberal eye doth give to every one,
Thawing cold fear.

SHAKESPEARE, *King Henry V.* Act iv.

KING HENRY. QUEEN MARGARET.

K. Hen. My lords, what to your wisdoms seemeth best,
Do, or undo, as if ourself were here.

εἰλύεται χολὸν πόδ' ἐξέλκονσ' ὁδῷ.
 οἱ δ', ὡς θανούμεν' εὐμαρῇ προσφάγματα,
 ἄνδρες Βρέταννοι τλημόνως φρυκτοῖς πάρα
 θακοῦσ', ἀγῶν' ἔωον ἐννοούμενοι·
 ὁμοῦ δ' ἔχοντες σχῆμά θ' ὡς λυπουμένων,
 γνάθους τ' ἀσάρκους, κοῦκ ἀγύμναστον μαχῶν
 στολήν, Σελήνην νυκτὸς ὀφθαλμῷ βλέπειν
 σκιῶν πρέπουσιν ἐμφόβων μιμήματα.
 νῦν τοῦ πανωλοῦς τοῦδε τὸν σεμνὸν στόλου
 λοχαγὸν εἰσιδὼν τις, ὡς σκηνὴν τε καὶ
 φρουρὸν πρὸς ἄλλοτ' ἄλλον εἰλίσσει πόδα,
 πῶς οὐκ ἂν εὐξαιτ', ὦ θεοί, δότ' εὐκλεές
 τοῖον γενέσθαι μῆδ' ἀκήρυκτον κára;
 στείχων γὰρ οὖν τὸν πάντα ποιμαίνει στρατόν,
 ἀσπάζεται δὲ σωφρόνως γελῶν ἅμα,
 καὶ δὴ κικλήσκει ξυγγόνους, ἄνδρας φίλους,
 καὶ ξυμπολίτας ἐν τρίτοις προσφθέγμασιν.
 ἐν τοι προσώπῳ γ' εὐγενεῖ σῆμ' οὐκ ἔνι,
 οἷφ' ξύνοιδεν ἐγκυκλούμενος στρατῷ·
 οὐδ' αὖ τι φρουραῖς παννύχοις παρειμένος
 ἤμευψε χροιάς ἄνθος· ἀλλ' ὁρᾷν πρέπει
 ὑγιῆς· κόπον δὲ καρτερῶν ὑπερτρέχει,
 ἀναξ τύραννον σχῆμα φαιδρωπὸν τ' ἔχων·
 ὥστ', εἰ τις ὥχρὸν ὄμμα τήκεται τάλας,
 τοῦτον δεδορκῶς, αὐτόθεν θαρσύνεται·
 σὺ πρευνεμῆς ὀφθαλμός, ὡς τις ἥλιος,
 κοινόν τι πᾶσιν εἰς πολλὸς χαρίζεται,
 ψυχρὸν φίλαις αὐγῇσι θερμαίνων φόβον.

ΒΑΣΙΛΕΥΣ. ΜΑΡΓΑΡΗΤΗ.

ΒΑΣ. Ὅσ', ὦνδρες, ὑμῖν ξυμβιβούλεται σοφῶς
 ψήφοις τε κυροῦν καὶ πάλιν θέσθαι λέγω
 ἀπανθ' ὁμοίως ὥσπερ εἰ καὶ τὸς παρῆν.

Q. Mar. What, will your highness leave the parliament?

K. Hen. Aye, Margaret; my heart is drown'd with grief,
Whose flood begins to flow within mine eyes;
My body round engirt with misery;
For what's more miserable than discontent?
Ah, uncle Humphrey! in thy face I see
The map of honour, truth, and loyalty;
And yet, good Humphrey, is the hour to come,
That e'er I prov'd thee false, or fear'd thy faith.
What low'ring star now envies thy estate,
That these great lords, and Margaret our Queen,
Do seek subversion of thy harmless life?
Thou never didst them wrong, nor no man wrong:
And as the butcher takes away the calf,
And binds the wretch, and beats it when it strays,
Bearing it to the bloody slaughter-house;
Even so, remorseless, have they borne him hence.
And as the dam runs lowing up and down,
Looking the way her harmless young one went,
And can do nought but wail her darling's loss:
Even so myself bewails good Gloster's case
With sad unhelpful tears; and with dimm'd eyes
Look after him, and cannot do him good;
So mighty are his vowed enemies.
His fortunes I will weep; and 'twixt each groan
Say—*Who's a traitor? Gloster he is none.*

SHAKESPEARE, *King Henry VI.* Part II. Act III. Sc. 1.

MAP. ἐκ τῆσδε βουλῆς ὡς παραντίκ' ἐξιὼν
γνώμην ἔχεις, ὦ δέσποθ' ;

ΒΑΣ. ὦδ' ἔχει, γύναι.
ἐμοὶ μὲν ἡ φρὴν ἄλγεσιν ποντίζεται
στάζουσιν ἔντος ὀμμάτων πλημμυρίδα·
τὸ σῶμα δ' ἐστὶν ἐν κακῶν ἀρκυστάτοις,
τί γὰρ κάκιον τῆς ἀθυμίας ἔφυ ;
ὦδελφέ τουμοῦ πατρός, Οὐμφρεδον λέγω,
ἐν σοῖς χαρακτήρ ὅμμασιν πειθαρχίας
ἔνεστ' ἀληθείας τε κεύόρκου φρενός.
κοῦκ εἰς τόδ' ὦρας, ὦ φίλον θείου κάρα,
ἄπιστον ὄντ' ἡλεγξά σ', οὐδ' ἔδεισ' ἐγὼ
μή πως γένοι' ἄπιστος ὑστέρω χρόνῳ.
καί σοι τίς ἀστήρ ἐφθόνησε τῆς τύχης,
ὀθούνεχ' οἶδε κοίρανοι γυνή τ' ἐμῇ
ἀποστερεῖν ζητοῦσί σ' ἀβλαβῇ βίον ;
ἀλλ' οὔτε τούτους οὔτ' ἄρ' ἀνθρώπων τινὰ
ἔβλαψας οὐποτ'· ὥς δὲ μόσχον ἀρταμος
δήσας ἄγει δεσμοῖσι καὶ πλανώμενον
πληγαῖς κολάζων εἴτα πρὸς τὸ φοίνιον
ἔλκει σφαγείον, τῷδε κοῦκ ἄλλω τρόπῳ
οὗτοι τὸν ἄνδρα νηλεῶς ἀπήγαγον.
χῶπωςπερ ἡ τεκούσα σὺν βοῇ τρέχει
ἄνω κάτω ζητοῦσα νήπιον γόνον,
ἦν θ' ὑστάτην ἐξῆλθε παπταίνουσ' ὁδὸν
ἄπανστα θρηγεί φιλτάτου πόθῳ τέκνου,
οὕτως ἔγωγε Γλωστρίου κεδνοῦ τύχας
θρηγῶ δακρύων κἀνακωκῷ μάτην·
καὶ τοῦτον ὀφθαλμοῖσιν ἡμαυρωμένοις
αἰὲ ματεύω κοῦκ ἐπωφελεῖν ἔχω,
τοσοῦτός ἐστι τῶν διωμότων στόλος
ἐχθρῶν ὅσοισι δυσμαχεῖ· κείνου δ' ἐγὼ
τύχας δακρύων ἐν μέσοις λέξω γόοις,
προδότης τίς ἐστιν ; σὺ γὰρ οὖν ὁ Γλώστριος.

KING. WARWICK. SUFFOLK.

King. O Thou that judgest all things, stay my thoughts;
My thoughts, that labour to persuade my soul,
Some violent hands were laid on Humphrey's life!
If my suspect be false, forgive me, God!
For judgment only doth belong to thee.
Fain would I go to chafe his paly lips
With twenty thousand kisses, and to drain
Upon his face an ocean of salt tears;
To tell my love unto his dumb deaf trunk,
And with my fingers feel his hand unfeeling;—
But all in vain are these mean obsequies;
And, to survey his dead and earthly image,
What were it but to make my sorrow greater?

War. Come hither, gracious sovereign, view this body.

King. That is to see how deep my grave is made;
For, with his soul, fled all my worldly solace,
For seeing him I see my life in death.

War. As surely as my soul intends to live
With that dread King, that took our state upon
him

To free us from his Father's wrathful curse,
I do believe that violent hands were laid
Upon the life of this thrice-famed duke.

Suff. A dreadful oath, sworn with a solemn tongue.

ΒΑΣΙΛΕΥΣ. ΟΥΑΡΟΤΙΚΟΣ. ΣΟΥΦΟΑΚΟΣ.

- ΒΑΣ.** Ἄλλ' ὦ σὺ πᾶσιν ὅς τὰ τῆς δίκης νέμεις,
ἀπαλλαγάς μοι τῇσδε τῆς γνώμης δίδου,
ἣ νῦν παρειπεῖν σφόδρ' ἐμὴν ζητεῖ φρένα,
ὥς κατθανόντος Οὐμφρέδου χερῶν βίβ.
εἰ δ' οὖν μ' ὑπῆλθεν ἡδ' ὑποψία κενή,
ξυγγνώμον' εἶναι τῶνδ' αἰτούμαι, Θεός·
σὸν γὰρ τὸ κραίνειν ἐστὶ κοῦκ ἄλλου δίκην.
ἣ μυρίους ἂν ἡδέως φιλήμασι
θάλποιμι ἂν ὠχρὰς στόματος ἐμπεσὼν πύλας,
ῥήξας τε δακρύων ἀλμυρῶν πλημμυρίδα
τέγγοιμι ἂν ὄψιν τοῦδε, καὶ κωφὸν δέμας
προσηγοροίην φιλάτοις λόγοις, χερὸς
ἀγνώτος οὐκ ἀγνώτι θιγαίνων χερί.
ἴτω δ' ὁ φαῦλος τῶν μάτην τιμῶν πόνος·
καὶ τόνδ' ἀθρῆσαι τάνδρὸς ἄψυχον νεκὺν
τί δῆτ' ἂν εἴη πλὴν ἀνιάσθαι πλέον ;
- ΟΥΑΡ.** στείχοις ἀν ἄσσον, ὦ φέριστε δέσποτα,
ὥς ἂν θεωρὸς τοῦδε τοῦ νεκροῦ γένη.
- ΒΑΣ.** τύμβου μὲν οὖν θεωρὸς ὥς βαθυσκαφῆς
κρύψει με· πρῶτα μὲν γὰρ οἴχεται βίβιν
ἐμοὶ πρόπασα τῇδε σὺν ψυχῇ χάρις·
κάππειτα θεῖον τόνδ' ὁρῶν τεθνηκότα
ὀρῶ τὸν ἀμὸν οὐκέτ' ἐν φάει βίβιν.
- ΟΥΑΡ.** εἰ μοί τις ἐλπὶς ἐστ' ἐμὴν τῷ παγκρατεῖ
ψυχὴν ἄνακτι ξυκατοικήσειν ἐκεῖ,
ὅς ἐκ θεοῦ βρότειον ἤμειψεν δέμας
λύσιν βροτοῖσιν ἐγκότων ἀρῶν πατρός,
ἣ μὴν βιαίαις χερσὶ πιστεύω θανεῖν
τὸ τοῦδε φωτὸς εὐκλεέστατον κᾶρα.
- ΣΟΥΦ.** μέγαν τὸν ὄρκον ἐκβαλὼν σεμνοστόμου

What instance gives Lord Warwick for his vow?

War. See, how the blood is settled in his face!
Oft have I seen a timely-parted ghost,
Of ashy semblance, meagre, pale, and bloodless,
Being all descended to the labouring heart;
Who, in the conflict that it holds with death,
Attracts the same for aidance 'gainst the enemy;
Which with the heart there cools, and ne'er re-
turneth
To blush and beautify the cheek again.
But, see, his face is black, and full of blood;
His eyeballs further out than when he liv'd,
Staring full ghastly, like a strangled man;
His hair uprear'd, his nostrils stretch'd with
struggling;
His hands abroad display'd, as one that grasp'd
And tugg'd for life, and was by strength subdued.
Look, on the sheets, his hair, you see, is sticking;
His well-proportioned beard made rough and
rugged,
Like to the summer's corn by tempest lodg'd.
It cannot be, but he was murder'd here;
The least of all these signs were probable.

SHAKESPEARE, *King Henry VI.* Part II. Act III. Sc. 2

YORK.

The army of the queen hath got the field,
My uncles both are slain in rescuing me;
And all my followers to the eager foe

γλώσσης τί δείξεις ἐμφανὲς λόγον τέκμαρ ;
 ΟΥΑΡ. ὄρᾳς παρειῶν τὸν μελαμπαγῇ βρότον ;
 ἢ πολλάκις μὲν εἶδον ὠραίον νεκρὸν
 ἀναίματον λευκῇ τε προσφερῇ σποδῷ,
 ᾧ χρῶς ἐτήκετ' ὠχρὸς, ἀσπαίροντα δὲ
 πρὸς σπέρνα θερμὸς κρουνὸς ἐπτησεν βίου,
 ὃν εἰς ἀγῶνα τὸν προκείμενον καλεῖ
 θανάτου 'πιόντος ξυμπαραστάτην κέαρ·
 στέρνοις δ' ἔπειτα ψυχρὸς ἐγκαθίσταται,
 φαιδραῖς παρειᾶν οὐκέτ' εὐφραίνων ῥοαῖς.
 μέλαινα δ' αὖ σοι τοῦδε χαίματος πλέα
 ὄψις· πλεόν δὲ ζῶντος ἄστροφοι κόραι
 προύχουσιν ὄσσω, δυσθέατον εἰσιδεῖν,
 ὡς ἐν βρόχων δεσμοῖσιν ἀψαντος δέρη·
 ὀρθῇ δὲ θριξ' ἔστηκε· κακὰ παλαισμάτων
 ῥῖνες τέτανται· τῶν χερῶν δὲ δάκτυλοι
 ῥιγοῦσ' ἀναπτυχθέντες, ὡς ὅστις βίου
 ἀπριξ' ἐχόμενος εἴτ' ἐχειρώθη βίᾳ.
 καὶ μὴν κόμη κεκραμέν' εἰσιδεῖν πάρα
 ὑφάσματ' εὐνῆς· ἡρινὸς δ' ὥσπερ στάχυν
 ὀμβροκτύποις χειμῶσιν ἐκπορθούμενος,
 χαίτη πέφρικεν εὐτρίχου γενειάδος.
 οὐκ ἔσθ' ὅπως οὐκ ἐνθάδ' ἦντησεν φόνου.
 εὐξύμβολον γάρ ἐστι τοῦτο δοξάσαι
 κακὰ τοῦλαχίστου τῶνδε τῶν τεκμηρίων.

ΟΥΟΡΚΟΣ.

Τὸ τῆς ἀνάσσης σήμερον νίκην φέρει
 στρατεύμα, κάμοι ξυμπαραστάντες δύο
 τεθνᾶσι θεῷ, κατὶ νωτίζει δρόμον
 παλίσσυντον πᾶς δαίτων ἄπο στρατός,

Turn back, and fly, like ships before the wind,
Or lambs pursued by hunger-starved wolves;
My sons—God knows what hath bechanced them:
But this I know,—they have demean'd themselves
Like men born to renown, by life, or death.
Three times did Richard make a lane to me;
And thrice cried—"Courage, father! fight it out!"
And full as oft came Edward to my side
With purple falchion, painted to the hilt
In blood of those that had encounter'd him;
And when the hardest warriors did retire,
Richard cried—"Charge, and give no ground!"
And cried—"A crown, or else a glorious tomb!
A sceptre, or an earthly sepulchre!"
With this we charg'd again: but out, alas,
We bodg'd again; as I have seen a swan
With bootless labour swim against the tide,
And spend her strength with overmatching waves.
Ah, hark! the fatal followers do pursue,
And I am faint, and cannot fly their fury;
And were I strong, I would not shun their fury.
The sands are number'd that make up my life:
Here must I stay, and here my life must end.

SHAKESPEARE, *King Henry VI.* Part III. Act I. Sc. 4.

YORK.

York. She-wolf of France, but worse than wolves
of France,

φεύγει θ' ὅπως ναῦς πνευμάτων ὑπ' οὐρίων
 ἄρνες τ' ἀφ' ὀρμῆς κοιλογαστόρων λύκων.
 υἱοὺς μὲν ὡς πρᾶσσουσιν ἐξεπίσταται
 μόνον τὸ θεῖον, τοῦτο δ' ἔξεστιν λέγειν,
 ὡς ἐξέδειξαν εὐγενεῖς πεφυκότες,
 καλοί τ' ἔτ' εἰσὶν ἢ καλῶς τεθνασί μοι
 τρεῖς μὲν Ῥίχαρδος φοινίαν ταμῶν ὁδὸν
 πέλας προσήλθε τρεῖς τ' ἐπεξιάχασεν,
 “ἄγ' ὦ πάτερ, ξύναπτε θαρσήςας μάχην.”
 τρεῖς δ' αὐτ' Ἑδαρδος πλησίον παρίστατο,
 φοίνικ' ἔχων σιδήρον ἡματωμένον
 σφαγαῖς φθαρέντων πρὸς βίαν ἐναντίων.
 ἐπεὶ δ' ἐχώρουν εὐκλεέστατοι μάχης
 στρατηλάται, Ῥίχαρδος ὤμωξεν μέγα·
 Ὅρμαίνετ' ἄνδρες, μηδὲ βαιὸν εἴκετε·
 σκήπτρου τύχωμεν ἢ μέγ' εὐκλεοῦς τάφου·
 φορῶμεν εἰς στέφανον ἢ χλαῖναν χθονός.
 ἔπειτ' ἐς ὀρμὴν δεύτερον καθέσταμεν,
 σύδην δ' ἔτ' αὖθις εἰς φυγὴν τετράμμεθα·
 ὥσπερ κύκνος τις ποταμίαν ἀνὰ ῥοήν
 μάτην ἐρέσσει φαῦλον ἀθλεύων πόνον,
 ἦσσαν θ' ὑπέκει κρείσσοσιν κλυδωνίοις.
 ἔα· λόχος τις δυσμενῆς ἐμοὺς στίβους
 ἰχνοσκοπεῖ, κἄγωγε λείπομαι σθένους,
 ἐχθρῶν τε φεύγειν οὐκέτ' ἰσχύω κότον.
 κἂν εἰ τις ἦν μοι δύναμις, οὐκ ἂν ἤθελον
 τούτων ἀλύσκειν μῆνιν· ἀλλ' ἐμοὶ κυρεῖ
 ἅπας ἄριθμος ἡμερῶν τελοῦμενος·
 ἐνταῦθα γὰρ μεῖναί με καὶ θανεῖν χρεῶν.

ΟΤΟΡΚΟΣ.

Ὡ Κελτικὴ λύκαινα· Κελτικῶν μὲν οὖν
 λύκων κακίον· ἥτις ἐν γλώσσῃ τρέφεις

Whose tongue more poisons than the adder's tooth !
How ill-beseeming is it in thy sex,
To triumph, like an Amazonian trull,
Upon their woes, whom fortune captivates !
But that thy face is, vizor-like, unchanging,
Made impudent with use of evil deeds,
I would assay, proud queen, to make thee blush :
To tell thee whence thou camest, of whom derived,
Were shame enough to shame thee, wert thou not
shameless.

Thy father bears the type of king of Naples,
Of both the Sicils, and Jerusalem ;
Yet not so wealthy as an English yeoman.
Hath that poor monarch taught thee to insult ?
It needs not, nor it boots thee not, proud queen ;
Unless the adage must be verified,—
That beggars, mounted, run their horse to death.
'Tis beauty that doth oft make women proud ;
But God, He knows, thy share thereof is small :
'Tis virtue that doth make them most admired ;
The contrary doth make thee wonder'd at :
'Tis government, that makes them seem divine ;
The want thereof makes thee abominable :
Thou art as opposite to every good,
As the antipodes are unto us,
Or as the south to the septentrion.
O, tiger's heart, wrapp'd in a woman's hide !
How couldst thou drain the life-blood of the child,
To bid the father wipe his eyes withal,
And yet be seen to bear a woman's face ?

SHAKESPEARE, *King Henry VI.* Part III. Act I. Sc. 4.

ἐχθρὰς ἐχίδνης ἰὼν ἀγριώτερον,
 ὡς οὐ γυναικός ἐστιν οἷς ἐνάλλεται
 Τύχη βροτοῖσι τῶνδ' ἐπεγγελᾶν κακοῖς,
 θρασυστομούσης ἐν τρόποις Ἀμαζόνος·
 ἀλλ' εἰ παρειὰν μὴ προσωπείου δίκην
 ἄτεγκτον εἶχες ὧδε, κακὰ ξυνουσίας
 κακῶν ἀναιδῆ, τήνδ', ἄνασσ' ὑψηλόφρον,
 ἥμελλον ἤδη πορφυρέα χραίνειν βαφῇ·
 λέγειν γὰρ ἔνθεν ἦλθες ἐξ οἴων τ' ἔφυς
 ἄλις τόδ' αἰσχος ὥστε σ' αἰσχύνῃν ἔχειν
 μὴ πάντ' ἀναισχυνοῦσαν. ἐν. Νεαπόλει
 τύραννον ἴσχει σχῆμ' ὃ σ' ἐκφύσας πατήρ,
 ἱρῶν τε Σολύμων Σικελίας τ' ἄρχων διπλῆς
 οὐδ' Ἀγγλικοῦ βοτῆρος εὐπορεῖ πλέον·
 ἄρ' ἐξ ἀνακτος τοῦδε τοῦ βιοστεροῦς
 ἐκμανθάνεις τὴν ὕβριν; οὐ χρεῶν τάδε,
 ἄνασσ' ὑπέρφρον, οὐδὲ μὴν λυεῖ τέλη·
 εἰ μὴ βεβαιοῦν δεῖ σε τὴν παροιμίαν,
 πτωχοὺς ἐφίππους πῶλον εἰς φθορὰν ἐλάν,
 ἀλλ' εἰσὶν ἄς τὸ κάλλος ἐξογκοῖ θαμὰ
 χλιδῇ γυναικας· σοὶ δὲ τῆς γ' εὐμορφίας
 θεὸς ξύνοιδε σμικρὸν ἰσχύουσι μέρος.
 ἀλλ' ἐν γυναιξὶν ἀρετὴ θαυμάζεται·
 σὲ δ' αὖθ' ἑκατὶ τοῦμπαλιν θαυμαστέον·
 ἀλλ' ἐξισοῖ νιν δαίμοσιν τὸ σωφρονεῖν·
 σὺ δ', ἐνδέουσα τυυδέ γ', ὧδ' ἀπεικτός εἰ.
 ἀπλῶς δὲ σοῦ τὰ χρηστὰ πάντ' ἀφίσταται
 ὅσον περ ἡμῶν τὰπέκενα τῆς χθονός·
 ὅσον μὲν οὖν ἄπεισι τῆς μεσημβρίας
 ἄρκτου κέλευθαι στροφάδες· ὦ δέρας μάτην
 γυναικόμορφον, τίγρεις κεύθον κέαρ·
 πῶς δῆτ' ἀποψᾶν τλαῖσα τὸν παιδὸς φόνον
 πατέρα κελεύεις τῷδ' ὁμόρξασθαι δάκρυ,
 ὅψιν δ' ὁμως θηλείαν ἀξιοῖς φορεῖν;

CASCA. CASSIUS.

Casc. Cassius, what night is this?

Cass. A very pleasing night to honest men.

Casc. Who ever knew the heavens menace so?

Cass. Those that have known the earth so full of faults.

For my part, I have walk'd about the streets,

Submitting me unto the perilous night;

And thus unbraced, Casca, as you see,

Have bar'd my bosom to the thunder-stone.

And when the cross blue lightning seem'd to open

The breast of heaven, I did present myself

Even in the aim and very flash of it.

Casc. But wherefore did you so much tempt the heavens?

It is the part of men to fear and tremble,

When the most mighty gods, by tokens, send

Such dreadful heralds to astonish us.

Cass. You are dull, Casca; and those sparks of life

That should be in a Roman, you do want,

Or else you use not: you look pale, and gaze,

And put on fear, and cast yourself in wonder,

To see the strange impatience of the heavens;

But if you would consider the true cause,

Why all these fires, why all these gliding ghosts,

Why birds, and beasts, from quality and kind;

Why old men, fools, and children calculate;

Why all these things change from their ordinance,

Their natures, and pre-formed faculties,

ΚΑΣΚΑΣ. ΚΑΣΣΙΟΣ.

ΚΑΣΚ. Ποίαν ὀρώμεν εὐφρόνην, ὦ Κάσσιε;

ΚΑΣΣ. τοῖς γ' εὖσεβοῦσι, Κάσκα, κάρτ' ἐφίμερον.

ΚΑΣΚ. τίς πώποτ' εἶδεν οὐρανοῦ τυσαῦτ' ἄχῃ;

ΚΑΣΣ. τοσῶνδ' ἄγε ὅστις γῆν ἁμαρτιῶν πλείαν·
 ἔγωγ' ἀγνίας εἰσέβην ὑφείς τόδε
 μεσονυκτίοισι σῶμα κινδυνεύμασιν,
 οὕτω δ', ὅπως νῦν εἰσορᾷς, ἄζωνος ὦν
 ἀφῆκα γυμνὸν τῷ κεραυνῷ βέλει
 στέρνον τόδ', εἴτε δ' ἀστραπήφοροι φλόγες
 κόλπον δοκοῖεν οὐρανοῦ μέσον τεμῆν,
 σέλας πρὸς αὐτὸ καὶ βολὴν ἀντεστατούν.

ΚΑΣΚ. τί ταῦτ' ἔδρασας τῶν θεῶν πειρώμενος;
 βροτῶν γὰρ ἔστι δειματομένων τρέμειν
 ὅθ' ὑψόθεν τοιοῖσδε σὺν τεκμηρίοις
 καταιβάτας πέμπουσιν ἀγγέλους θεοί,
 ὅπως ἂν ἐκπλήσσωσιν ἀνθρώπους φόβῳ.

ΚΑΣΣ. ἄθυμος εἶ σύ, Κάσκα, Ῥωμαίῳ δ' ὅπερ
 πρέπει μάλιστα καρδίας θερμὸν μένος
 ἔχων τόδ' οὐκ ἔδειξας, οὐκ ἔχεις δ' ἴσως.
 ὥχρὸς γὰρ ὀρθόν τ' εἰσαθρῶν παραστατεῖς,
 εἰς θαῦμ' ἐσελθὼν καὶ φόβῳ πεπληγμένος,
 ὑπερφυᾷ τόνδ' αἰθέρος βλέπων κότον.
 εἰ τῶνδ' ἀληθεῖς αἰτίας βούλει σκοπεῖν,
 δι' ὧν ὑπερβαίνουσιν ἔννομον φύσιν
 φλόγες τοιαῖδε καίμενῃν φάσματα,
 δι' ὧν γέροντες νηπίοις τε σὺν τέκνοις
 μῶροι λόγοισιν ἐκλογίζονται σοφοῖς,
 δι' ὧν μεταλλαγέντα τῆς πεπρωμένης
 φύσεως ἅπαντα καὶ νόμων προκειμένων
 ὑπερφυᾷς ἤσκησε καὶ δεινούς τρόπους,

To monstrous quality; why, you shall find,
That heaven hath infus'd them with these spirits,
To make them instruments of fear and warning
Unto some monstrous state.

Now could I, Casca, name to thee a man
Most like this dreadful night;
That thunders, lightens, opens graves, and roars
As doth the lion in the Capitol:
A man no mightier than thyself, or me,
In personal action; yet prodigious grown,
And fearful, as these strange eruptions are.

SHAKESPEARE, *Julius Cæsar*, Act i. Sc. 3.

LEAR. CORDELIA. KENT.

Lear. Now, our joy,
Although the last, not least; to whose young love
The vines of France, and milk of Burgundy,
Strive to be interest'd; what can you say to draw
A third more opulent than your sisters? Speak.

Cor. Nothing, my lord.

Lear. Nothing?

Cor. Nothing.

Lear. Nothing can come of nothing: speak again.

Cor. Unhappy that I am, I cannot heave
My heart into my mouth: I love your majesty
According to my bond; nor more, nor less.

σκοπῶν ἀληθὲς τῶνδ' ἀνευρήσεις τέκμαρ,
 ὡς δὴ τὸ θεῖον τάσδε νῦν μεταλλαγὰς
 πάντων ἔθηκε, δείματος τεκμήρια
 βροτοῖς, κακῶν τε δεινὰ νουθητήματα.
 ἔγωγε μέντοι, Κάσκα, προσφερέστατον
 τῇδ' εὐφρόνῃ λέγοιμ' ἂν ἀνθρώπῳ τινα,
 ὃς γ' ἀστραπὰς ἴησι καὶ βροντήματα,
 αἰεὶ τ' ἀνοίγων νεκροδέγμονας τάφους
 βρέμει λέων ὁποῖος οὖν τὰκροπτόλει·
 ὃς σοῦ τ' ἐμοῦ τε καίπερ οὐ μείζων φύην
 ὅμως ἐν ἡμῖν δεινὸν ᾗζήται τέρας,
 τυφῶνες ὥσπερ οἶδ' ἐπίσσυτοι πόλον.

ΛΕΑΡ. ΚΟΡΔΗΑΙΑ. ΚΑΝΤΙΟΣ.

ΛΕ. ὦ γάλμα πατρὸς ὕστατον μὲν ἀλλ' ὅμως
 οὐ τοῦλάχιστον, ἥς ἔβ' ἡβώσης ἔρως
 δισσοὺς ἀνακτας ἀνταγωνιστὰς ἔχει
 γάμοις μιγῆναι, τὸν μὲν εὐβοτρυν χθόνα
 Κελτῶν νέμοντα, τὸν δὲ γῆν Βυργυνδίαν
 γαλακτομήτορ', ἃρ' ἔχεις, ὦ παῖ, λόγον,
 δι' οὐ τι μείζων τῶν κασιγνήτων μέρος
 τρίτον λάβοις ἂν; νῦν γὰρ ἐξειπεῖν ἀκμή.

ΚΟΡ. ἀλλ' οὐ γάρ, ὦναξ, οὐδὲν ἐννέπειν ἔχω.

ΛΕ. πῶς εἴπας; οὐδέν;

ΚΟΡ. οὐδέν.

ΛΕ. ἀλλ' ἀπ' οὐδενὸς

οὐδὲν γένοιτ' ἂν· φράζε δευτέρῳ λόγῳ.

ΚΟΡ. οἴμοι τάλαινα, καρδίαν γὰρ οὐκ ἐγὼ
 οἶα τ' ἐπᾶραι στόματος εἰς ἄκραν πύλην.
 ἔγωγε μέντοι σ', ὡς προσήκον, ὦ πάτερ,
 οὐτ' ἐς τὸ λῖαν οὐτ' ἄρ' ἐνδεῶς φιλήω.

To gorge his appetite, shall to my bosom . . .
 Be as well neighbour'd, pitied, and reliev'd,
 As thou, my sometime daughter.

Kent.

Good my liege—

Lear.

Peace, Kent!

Come not between the dragon and his wrath:
 I lov'd her most, and thought to set my rest
 On her kind nursery.—Hence, and avoid my sight.

SHAKESPEARE, *King Lear*, Act I. Sc. 1.

ALBANY. KENT. LEAR.

Alb.

Dear sir, forbear.

Kent.

Do;

Kill thy physician, and the fee bestow
 Upon the foul disease. Revoke thy gift:
 Or, whilst I can vent clamour from my throat,
 I'll tell thee, thou dost evil.

Lear.

Hear me, recreant!

On thine allegiance hear me!—

Since thou hast sought to make us break our
 vow,

(Which we durst never yet,) and with strain'd
 pride,

To come betwixt our sentence and our power:

(Which not our nature nor our place can bear,)

Our potency made good, take thy reward.

τῆσδ' οὐκ ὀκνοῦσιν ἀγρίαν πληῖσαι γνάθον,
 ἐγὼ προθύμῃ καρδίᾳ ξενώσομαι,
 ἐποικτερῷ τε, καὶ τροφᾶς παρέξομαι,
 οὐχ ἥσσον ἢ σὲ τὴν πρὶν ἡδίστην κόρην.

ΚΑΝ. ὦναξ, σὺ δ' ἀλλ' ἄκουε τῶν ἐμῶν λόγων.

ΛΕ. οὐ σίγ' ἀνέξει μῆδ' ἔτ' ἀντίπρωρος εἰ
 τεθηγμένῳ δράκοντι; τήνδ' ἐγὼ τὸ πρὶν
 μάλιστα πασῶν ἡγάπησα, καὶ φίλαις
 τροφαῖς νιν ᾤμην γηροβοσκήσειν ἔμε·
 ἀλλ' ἔρρ', ἀποπτος ἔρρε τῶνδ' ἀπ' ὀμμάτων.

ΛΑΒΑΝΙΟΣ. ΚΑΝΤΙΟΣ. ΛΕΑΡ.

ΛΑΒ. ὦναξ, ἐπίσχες.

ΚΑΝ. οὐ τὸ πᾶν ἐξεργάσει,
 τὸν σὸν κτανὼν ἱατρὸν εἶτα τῇ νόσῳ
 τῇ παγκακίᾳ τῇ τᾶπιχειρα προσνεμείς;
 ἦν γὰρ σὺ μὴ θῆς τήνδ' ἀκύρωτον δόσιν,
 ἕως ἂν ἐκ φάρυγγος ἰστάναι βοήν
 ταύτης δύνωμαι, πλημμελοῦντ' ἐρῶ σ' αἰεί.

ΛΕ. ἄκουε, πρὸς σε τῶν θεῶν, ἄκουε δὴ,
 ὦ θρέμμ' ἄπιστον· ἀνθ' ὅτου πείσαι μ' ἔτλης
 τήνδ' ὥστε λῦσαι Ζηνὸς ὀρκίαν θέμιν,
 μήπω τοιαῦτα δυσσεβεῖν ἐπηρμένον,
 ὄγκου θ' ὑπερβολαῖσι τῆς τ' ἐξουσίας
 γνώμης τ' ἐτόλμας ἐμποδῶν ἐλθεῖν ἐμοί,
 ἦν τόλμαν οὐτ' ἂν εὐγενῆς ἐμῇ φύσει
 οὐτ' οὖν τὸ σεμνὸν βῆμ' ἀνάσχοιτ' ἂν τοδε·
 εἰ κύρος ἔξω τῶνδε, νῦν δώσεις δίκην.
 σὺ πέντ' ἔχouis ἂν ἡμερῶν τριβὴν ἐν αἷς
 ξυλλεκτέον σοι τὴν ἀναγκαίαν τροφήν,

Five days we do allot thee, for provision
 To shield thee from diseases of the world;
 And, on the sixth, to turn thy hated back
 Upon our kingdom: if, on the tenth day fol-
 lowing,

Thy banish'd trunk be found in our dominions,
 The moment is thy death. Away! by Jupiter,
 This shall not be revok'd.

Kent. Fare thee well, king: since thus thou wilt appear;
 Freedom lives hence, and banishment is here.
 The gods to their dear shelter take thee, maid,
 That justly think'st, and hast most rightly said:
 And your large speeches may your deeds ap-
 prove,
 That good effects may spring from words of
 love.—

Thus Kent, O princes, bids you all adieu;
 He'll shape his old course in a country new.

SHAKESPEARE, *King Lear*, Act I. Sc. 1.

LADY MONTAGUE BENVOLIO. MONTAGUE.

L. Mon. O where is Romeo? Saw you him to-day?
 Right glad I am he was not at this fray.

Ben. Madam, an hour before the worshipp'd sun
 Peer'd forth the golden window of the east,
 A troubled mind drove me to walk abroad;
 Where—underneath the grove of sycamore,

πρὸς τὰς βροτείας οἱ ἐπαρκέσει νόσους·
 ἄνωγα δ' ἐκταῖόν σε, μισητὸν κᾶρα,
 παλίσσυστον δράμημα νωτίσαι πάτρας
 ἄπουρον· εἰ γὰρ σὺν μεθ' ἡμέρας δέκα
 τὸ σὸν τις ἐξάγιστον εὐρήσει δέμας
 ἔτ' ἔντος οἰκοῦν τῇσδε τερμόνων χθονός,
 βίου τελευτὴν ταυτὸ σοι φέρει φάος.
 ἔρρ' ὡς τάχιστα· Ζῆνα γὰρ μαρτύρομαι,
 ἄραρε ταῦτα, κοῦ μεταστραφήσεται.

ΚΑΝ. χαῖρ' ἡμῖν, ὦναξ, καὶ γὰρ εἶπερ ὧδ' ἔχεις,
 τοῦλεύθερον μὲν τῇσδ' ἀπήλλακται χθονός,
 φεύγουσι δ' οἱ μίμνοντες ἐχθίστην φυγὴν.
 σὲ μὲν, κράτιστον παρθένου φίλης κᾶρα,
 ὑπόστεγον δέχοντο πρευμενεῖς θεοί,
 ἡ φρὴν γὰρ ὀρθή, κῶρθος ἐξ ἴσου λόγος.
 σφῷ δ', ὦ ξύναιμοι τῇδε δίπτυχοι κόραι,
 δεῖ νῦν ὅπως ὅμοια τοῖς μακροῖς λόγοις
 τάργ' εἰς ἔλεγχον ἐξιώντα δείξετον,
 ἐσθλὸν τ' ἐπίσται ῥήμασιν φίλοις τέλος.
 οὕτω τὸ χαίρειν πολλὰ Κάντιος λέγει
 ὑμῖν, ἄνακτες, πᾶσι· τὰς δὲ πρόσθ' ὁδοὺς
 σώσει ξένος περ ἐν ξένη βεβῶς χθονί.

ΔΕΣΠΟΙΝΑ. ΒΕΝΤΩΛΙΩΝ. ΜΟΝΤΑΓΕΤΣ.

ΔΕΣ. Ποῦ Ῥωμέων μοι; σήμερόν σφ' εἶδες σύ που;
 ὡς ἀσμένῃ τῇ μητρὶ τῇσδ' ἀπὴν μάχης.

ΒΕΝ. οὕτω μὲν, ὦ δέσποινα, χρυσανγῇ φλόγα
 προύφην' ὁ σεμνὸς ἥλιος δι' ἀντολῶν,
 καὶ μ' ἐν ταραγμοῖς τῶν φρενῶν πεπτωκότα
 ἤπειγε φροντὶς δωμάτων ἔξω περᾶν.
 κὰν τῷδ' ἀν' ἄλσος σύκινον πρὸς ἱσπέραν

That westward rooteth from the city's side—
So early walking did I see your son :
Towards him I made, but he was 'ware of me,
And stole into the covert of the wood.
I, measuring his affections by my own—
That most are busied when they're most alone—
Pursued my humour, not pursuing his,
And gladly shunn'd who gladly fled from me.

Mon. Many a morning hath he there been seen,
With tears augmenting the fresh morning's dew,
Adding to clouds more clouds with his deep sighs:
But all so soon as the all-cheering sun
Should in the furthest east begin to draw
The shady curtains from Aurora's bed,
Away from light steals home my heavy son,
And private in his chamber pens himself;
Shuts up his windows, locks fair daylight out,
And makes himself an artificial night;
Black and portentous must this humour prove,
Unless good counsel may the cause remove.

Ben. My noble uncle, do you know the cause?

Mon. I neither know it, nor can learn of him.

Ben. Have you importun'd him by any means?

Mon. Both by myself and many other friends;
But he, his own affection's counsellor,
Is to himself—I will not say, how true—
But to himself so secret and so close,
So far from sounding and discovery,

πάλει πρόσουρον γῆθεν ἐβρίζωμένον
 στείχοντα σὸν παῖδ' ὧδ' ἑῶον εἰσορῶ.
 καὶ πρὸς νιν εἶρπον, οὐκ ἐλάνθανόν γε μὴν,
 ὕλης δ' ὕπαυλον δασκίου κλέπτει πόδα.
 κἀγὼ τὰ κείνου καρδίας ὀρμήματα
 τοῖς τοῦδε τάνδρὸς ξυμμετρῶν, ἃ πλείεστα δὴ
 πρᾶσσει τότ', εὐτ' ἂν πλείστ' ἐρημίαν ἄγῃ,
 ἔσπευδον οὐμὸς οἱ με θυμὸς ἤγαγεν,
 κείνου προτιμῶν οὐδέν, ἡδέως μὲν οὖν
 τὸν ἡδέως με φυγάνοντα φυγάνων.

MON. οὐ νῦν κατ' ὄρθρον πρῶτον, ἀλλὰ πολλάκις
 ἀνδρῶν ἐς ὄψιν ἦλθεν, ὥς ἐκέῖ παρῶν
 δρόσους νεωρεῖς αὐξάνει δακρύμασιν,
 θρήνων τ' ἀνιείς αἰθήρια φυσήματα
 πρὸς τοῖσι νέφεσιν ἄλλα προσβάλλει νέφη.
 εὐτ' ἂν δὲ πρῶθ' ὁ πάντα θερμαίνων θεὸς
 δημοῖ πρόσωθεν ὡς ἀναπτύξων πάλιν
 Ἡοῦς κνεφαῖα δεμνίων πετάσματα,
 ἤδη τόθ' οὐμὸς παῖς ὁ δύσθυμος φυγῇ
 φάους ἄποπτος ἐς δόμους κλέπτει πόδα,
 ἔσω δὲ θαλάμων κλείεται μόνος μόνων,
 μοχλοῖς τ' ἀπείρξας ἄγνον ἡμέρας φάος
 ἐμήσαθ' οὕτως εὐφρόνην οὐκ εὐφρόνην.
 πῶς δ' οὐ δύσορνις δύσποτμός θ' ὁ νῦν τρόπος
 τάνδρὸς γένοιτ' ἂν, μὴ φρενῶν εὐβουλία
 ἀφανοῦς λυθείσης αἰτίας ἣτις κυρεῖ;

BEN. τὴν δ' αἰτίαν οἶσθ', εὐγενὲς θεῖου κᾶρα;

MON. οὐτ' οἶδα κείνου τ' ἐκμαθεῖν ἀμήχανον.

BEN. ἀνιστύρησας γὰρ σφε πρὸς τὸ λιπαρές;

MON. ἔγωγε σὺν πολλοῖσι τῶν φίλων· ὁ δὲ
 τὸν αὐτὸς αὐτοῦ θυμὸν οἰακοστροφῶν—
 ἐρῶ μὲν οὐχὶ πιστὸς ὡς αὐτῷ κυρεῖ,
 κρύπτει δέ, κρύπτει σίγ' ὑπὸ στέρνοις πάθος.

As is the bud bit with an envious worm,
Ere he can spread his sweet leaves to the air,
Or dedicate his beauty to the sun.
Could we but learn from whence his sorrows
grow,

We would as willingly give cure, as know.

SHAKESPEARE, *Romeo and Juliet*, Act I. Sc. 1.

JULIET.

I have a faint cold fear thrills through my veins,
That almost freezes up the heat of life.
I'll call them back again to comfort me :—
Nurse !—What should she do here ?
My dismal scene I needs must act alone.—
Come, phial.—
What if this mixture do not work at all ?
Must I of force be married to the county ?
No, no ;—this shall forbid it ;—lie thou there.—

[Laying down a dagger.]

What if it be a poison, which the friar
Subtly hath minister'd to have me dead ;
Lest in this marriage he should be dishonour'd,
Because he married me before to Romeo ?
I fear it is ; and yet, methinks, it should not,
For he hath still been tried a holy man ;
I will not entertain so bad a thought.—
How if, when I am laid into the tomb,
I wake before the time that Romeo

ἄβυσσον, ἀξύμβλητον, οἷά περ κάλυξ
 φθονεράς πρὸς εὐλῆς τήκεται δηχθείσα, πρὶν
 πρὸς αἰθέρ' ἤδη φυλλάδ' εὐώδη φύνει,
 καὶ φωσφόρῳ τὸ κάλλος ἀναθεῖναι θεῶ.
 ἡμεῖς δ' ἂ πάσχει κείνος εἰ πυθοίμεθα
 ὅθεν πέφυκεν, ἐξ ἴσης προθυμίας
 ἄκος τομαῖον πημάτων πόροιμεν ἄν.

ΙΟΤΑΙΕΤΤΑ.

Ψυχρός μ' ὑφέρπει περιπιτνῶν τε καρδίαν
 σχεδόν τι θερμὸν αἷμα πήγνυσιν τρόμος.
 καλῶ νιν αὖθις, ὥς τόδ' εὐθαρσῇ κέαρ;
 ὦν τρόφ' ὦν καὶ τροφοῦ τί μ' ὦδε δεῖ;
 δεινὸν μόνῃ μοι καὶ τόχειρι δραστήον
 ἔργον τόδ'· εἴ οὖν, ὦ δέπας.—πῶς δ' εἰ ποτόν
 οὐκ ἂν γένοιτο τοῦτό μοι δραστήριον;
 ἄρ' οὖν πικροῖσι χρῆ με πρὸς βίαν γάμοις
 Πάριδι ζυγῆναι; πῆμα δύσφορον τόδε.
 ἀλλ' οὐδαμῶς· οὔχ, ὦδέ γ' ἀνθρωπισμένην.
 ὥς ὦδ' ἐχόντων τῇδέ μοι κείσο ξίφος.
 τί δ' εἰ τόδ' ἱερεὺς θανάσιμον τεύξας ποτόν,
 γάμον μ' ἐπιγνούς δευτέρων γαμουμένην,
 κτενεῖ δόλοισι, μή τιν' αἰσχύνῃν λάβῃ
 ὅς πρὶν γε Ῥωμέωνι μ' ἔξευξεν πόσει;
 οἴμ' ὥς ἀθυμῶ, καί περ, ὥς δοκῶ, μάτην,
 ἀνὴρ γὰρ ἔργοις ὅσιος ὦν ἐλέγχεται.
 κακὴν μὲν οὕτω φροντῶ ἐκποδὼν βαλῶ.
 τί δ' ἦν, ὅτ' ἐν μυχοῖσι κείσομαι τάφου,
 πρὶν μ' ἐξαπαλλάξοντα προσβῆναι πόσιν,
 ὕπνος σκεδασθῇ; τοῦτο δὴ τὸ δεῖμά μοι
 ἄρ' οὐκ ἀπειπεῖν δεῖ μ' ὑπ' ἄσθματος κενήν,
 ἄντρων ὑπαυλον, ὦν περ ἀνόσιον στόμα
 πνοαῖσιν ἀγναῖς οὐκ ἐπιστεῖχεν θέμις,

Come to redeem me? There's a fearful point!
Shall I not then be stifled in the vault,
To whose foul mouth no healthsome air breathes in,
And there die strangled ere my Romeo comes?
Or, if I live, is it not very like,
The horrible conceit of death and night,
Together with the terror of the place—
As in a vault, an ancient receptacle,
Where, for these many hundred years, the bones
Of all my buried ancestors are pack'd;
Where bloody Tybalt, yet but green in earth,
Lies festering in his shroud; where, as they say,
At some hours in the night spirits resort;—
Alack, alack! is it not like, that I,
So early waking,—what with loathsome smells,
And shrieks like mandrakes' torn out of the earth,
That living mortals, hearing them, run mad;—
O! if I wake, shall I not be distraught,
Environed with all these hideous fears?
And madly play with my forefathers' joints?
And pluck the mangled Tybalt from his shroud?
And, in this rage, with some great kinsman's bone,
As with a club, dash out my desperate brains?
O! look! methinks I see my cousin's ghost
Seeking out Romeo, that did spit his body
Upon a rapier's point:—stay, Tybalt, stay!—
Romeo, I come! This do I drink to thee.

SHAKESPEARE, *Romeo and Juliet*, Act iv. Sc. 3.

κακεῖ θανοῦμαι πνεύματος τητωμένη,
 πρὶν Ῥωμέωνα δεῦρό μοι σπεύδειν ὁδόν;
 καὶ ζῶσα, πῶς δῆτ' οὐκ ἂν ἐκσταίην φρενῶν
 Αἰῶνι ξύνοικος οὔσα δυσφιλεί σκότῳ,
 βροτοστυγὴ τε τήνδ' ἔχουσ' οἰκουρίαν
 θηκῆς παλαιῶν νεκροδέγμονος βροτῶν,
 ἐν ᾗ ταφέντα πολλὰ κακὰ πολλοῦ χρόνου
 ὅστ' ἀκέχωσται τῶν ἐμῶν γεννητόρων,
 χῶ φοίνιος Τύβαλτος εὖ περισταλῆς
 κεῖται, νέον τ' ἔθ' ὑπτάσσει τήκεται,
 ἵν' ἐμβατεύειν νέρτεροι φιλοῦσ' αἰ
 καιρὸν λαβόντες νυκτός, ὥς φασιν βροτοί;
 φεῦ, φεῦ· πόλιν ποτ' εἰκός ἐξ ὕπνου μ' ἀνάστασιν
 μένειν, ἄσπετος ἦνικ' ἐξεγείρομαι,
 ἀτμοῖς τὸ πρῶτον, κατὰ Μανδραγορῶν ὅπως
 ξυνοῦσ' ἱγμοῖς γῆς ἀπασπαράγμενων,
 οὓς ἦν κλύουσιν οἵτινες βλέπουσι φῶς
 λυσσῶντες ὥχοντ' οὐδ' ἐπήβολοι φρενῶν;
 αἱ αἱ καθεύδουσ' ἦνικ' ἂν λήξω ποτέ,
 πῶς οὐχὶ πλαγκτὸς οὔσα βήσομαι, κύκλω
 φοβεροῖσιν εἰλιχθεῖσα τοῖσδε δείμασιν;
 οὐκ ἄρθρα τῶν πρὶν, νήπι' ὥς ἀθύρματα,
 κινούσα πατέρων, τὸν καθηματωμένον
 πεπλωμάτων Τύβαλτον ἐξανασπάσω,
 μαγίαις θ' ἀλοῦσα ταισιδ' εὐγενῶν τινός
 προγόνων ἀταρβεί, ῥόπτρον ὥς, ὅστούν χερὶ
 πάλλων ἔπειτα θερμὸν αἱμάξω κᾶρα;
 ὁρᾶς; δοκῶ γὰρ ξυγγόνου καὶ νῦν σκιὰν
 τὸν Ῥωμέωνα προσβλέπειν θηρωμένην,
 ὃς νῦν περιβαλὼν ἀμφιπλήγῃ φασγάνῳ
 ἐνόσφισ' ὦ Τύβαλτε, σὸν σχάσον πόδα.
 κρατῆρα δ' ἤδη τόνδε, Ῥωμέων, ἐγὼ
 φίλῳ φίλῃ σπένδουσα σοὶ προσέρχομαι

ROMEO.

O my love ! my wife !
Death, that has suck'd the honey of thy breath,
Hath had no power yet upon thy beauty ;
Thou art not conquer'd ; beauty's ensign yet
Is crimson in thy lips and in thy cheeks,
And death's pale flag is not advanced there.—
Tybalt, liest thou there in thy bloody sheet !
O what more favour can I do to thee,
Than with that hand that cut thy youth in twain,
To sunder his that was thine enemy !
Forgive me, cousin !—Ah ! dear Juliet,
Why art thou yet so fair ! shall I believe
That unsubstantial death is amorous ;
And that the lean abhorred monster keeps
Thee here in dark to be his paramour ?
For fear of that I will stay with thee ;
And never from this palace of dim night
Depart again ; here, here will I remain
With worms that are thy chambermaids ; O here
Will I set up my everlasting rest,
And shake the yoke of inauspicious stars
From this world-wearied flesh.—Eyes, look your last !
Arms, take your last embrace ! and lips, O you
The doors of breath, seal with a righteous kiss
A dateless bargain to engrossing death :—

ΡΩΜΕΩΝ.

ὦ φίλτατον στέργηθρον, ὦ ξύνεν' ἐμή·
 ὁ πνεύματος σου θάνατος ἐκπιὼν μέλι
 εὐμορφίαν σὴν οὐ τί πω πορθεῖν σθένει·
 οὐπω κρατεῖ σου· καλλόνης μὲν οὖν ἔτι
 σημεῖον ἐν σοῖς χεῖλεσιν λαμπρὸν πρέπει,
 λαμπρὸν παρειαῖς, οὐδ' ἐκεῖ νικηφόρος
 ὡχρὸν τρόπαιον θάνατος ἰσθῆσιν παρών.
 ἄρ' οὖν, Τύβαλτε, φοινύτῃσιν ἐν στολαῖς
 κείσαι; τίν' ἂν φέροίμι σοὶ μείζω χάριν
 ἢ τῷ διαφθείραντι σὴν ἡβὴν ξίφει
 πορθεῖν τόδ' ἀνδρὸς σοι μέγ' ἐχθίστου δέμας;
 ὦ ξύγγον', ἴσθι γ' ἀλλὰ συγγνώμων ἐμοί.
 Ἰουλία μοι φιλτάτη, τί δῆτ' ἔτ' εἰ
 εὐμορφος οὕτως; ἄρα πείθεσθαί με δεῖ
 ὥς ξηρὸς Αἰῶν καρδίαν ἐκπλήσσεται
 ἔρωτι, χῶς τὸ στυγνὸν ἐν σκότῳ δάκος
 κρυπτῆς ὑπαγκάλισμα Κύπριδος σ' ἔχει;
 τόδ' οὖν φοβηθεῖς στήσομαι σου πλησίον,
 οὐδ' αὖ μελαίνης δῶμ' ἐρημώσω τόδε
 νυκτὸς τὸ λοιπόν· ἐνθάδ' ὥς αἰὲ μενῶ
 σκώληξι σαῖς δμῳαῖσι συμπαραστατῶν·
 τί μήν; τὸν αἰὲν κατέλευτον ἐνθάδε
 εὐδοίμ' ἂν ὕπνον, κάπὸ τοῦδε σώματος
 παλιγκότων ῥίψαιμ' ἂν ἀστέρων ζυγόν,
 τοῦ ζῆν κορεσθεῖς. ὅμμαθ' ὕστατον βέλος
 νῦν βάλλεθ'· ὕστατ' ἀσπάσασθ' ἀσπάσματα,
 βραχίονες· χεῖλη τε, πνεύματος πύλαι,
 βέβαια κυροῦντ' εἰς αἰὲ ξυνηθήματα
 δεινὸν πρὸς Αἰῶν ἐνδίκῃ φιλήματι
 πρόσελθε, πόμπ' ἀηδές, ἡγεμὼν πικρέ,

Come, bitter conduct, come, unsavoury guide!
Thou desperate pilot, now at once run on
The dashing rocks thy sea-sick weary bark!
Here's to my love!—O, true apothecary!
Thy drugs are quick.—Thus with a kiss I die.

SHAKESPEARE, *Romeo and Juliet*, Act v. Sc. 3.

POLONIUS.

Yet here, Laertes! aboard, aboard, for shame;
The wind sits in the shoulder of your sail,
And you are staid for:—there,—my blessing with
you;
And these few precepts on thy memory
See thou character. Give thy thoughts no tongue,
Nor any unproportion'd thought his act.
Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull thy palm with entertainment
Of each new hatch'd unfledged comrade. Beware
Of entrance to a quarrel: but, being in,
Bear it that the opposer may beware of thee.
Give every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.

καμοί, δύσελπις ὥς κυβερνητής, σκάφος
 λαβροῦσιν ἤδη κύμασιν διαῤραγὲν
 φθάσας ὅκειλον πρὸς κραταίλεως πέτρας.
 σπένδω μὲν οὖν κρατῆρα τῆς ἐρωμένης.
 ὦ πίστ' ἱατρέ, φάρμαχ' ὥς εὐθήνησμαι
 ἔτευξας ἡμῖν· ὦδε δὴ τεθνήξομαι
 φίλοις ἐρείδων χεῖλεσιν φίλον στόμα.

ΠΟΛΩΝΙΟΣ.

ἌΡ' ὦδε τρίβειν, Λάρτι', οὐκ αἰδεῖ τριβάς;
 οὐκ εἴ' ἀπελθὼν ναὸς ἐμβήσει σκάφος;
 οὐ θάσσον; ἤδη λαῖφος ἐγκαθίζεται
 οὖρος, μένει θ' ἅπαντα σὴν ἐπίεσθον.
 εὐδαιμονοίης τὰξ ἑμοῦ, ταύτην θ' ἅμα
 παραίνεσιν βραχεῖαν ἐν δέλτοις φρενῶν
 δεῖ σ' ἐγγράφεσθαι, μὴ τι φροντίδων ὁδὸν
 γλώσση πρόφαινε, μηδ' ἐπεξελεθεῖν θέλε
 ἔργοις τὰ μὴ νῦ πρόσθεν εὖ μετρούμενα.
 μὴ πᾶσι κοινός, εὐπροσήγορος δ' ὅμως,
 γενοῦ σύ, χῶσσις τῶν ξυναόνων φίλοις
 ξύνουστ' ἀληθῶς οὖσιν, εἰς πείραν μολῶν,
 προσπασσάλευε τοῦσδε πρὸς τῇ σῇ φρενὶ
 χαλκηλάτοις δεσμοῖσι· μηδὲ σὴν χέρα
 ἄμβλυε πανδόκοισι δεξιούμενος
 ἀσπάσμασιν τοὺς χθές τε καὶ πρῆν φίλους.
 μὴ πρῶτ' ἐσέλθης νέικος, εὐλαβητέον,
 ὅταν δ' ἐσέλθης, ὦδε προσφέρου, τέκνον,
 ὅπως φοβηθείς σ' οὐχθρὸς εὖ φυλάσσεται
 πολλοῖς μὲν ὤτα, φθέγμα δ' αὖ παύροις δίδου.
 τὰ παντὶ δόξαντ' ἐννοοῦ, γνώμην δὲ σὴν
 ἐπίσχε· ἦν δ' ἂν χρημάτων ἐξ πόρος

Costly thy habit as thy purse can buy,
But not express'd in fancy ; rich, not gaudy :
For the apparel oft proclaims the man ;
And they in France, of the best rank and station,
Are most select and generous, chief in that.

SHAKESPEARE, *Hamlet*, Act I. Sc. 3.

THEOPHILUS. ANTONINUS. DOROTHEA.

The. Now, proud contemner
Of us and of our gods, tremble to think
It is not in the Power thou serv'st to save thee.
Not all the riches of the sea, increas'd
By violent shipwrecks, nor the unsearch'd mines,
(Mammon's unknown exchequer,) shall redeem thee :
And therefore, having first with horror weigh'd
What 'tis to die, and to die young ; to part with
All pleasures and delights ; lastly, to go
Where all antipathies to comfort dwell ;
Furies behind, about thee, and before thee ;
And, to add to affliction, the remembrance
Of the Elysian joys thou might'st have tasted,
Hadst thou not turn'd apostate to those gods
That so reward their servants ; let despair
Prevent the hangman's sword, and on this scaffold
Make thy first entrance into hell.

χλιδὴν πρόσαινον εἵμασιν, καὶ ταῦτα μὴ
 παναιόλοισι σχήμασιν πεπλεγμένην.
 καλοί περ ὄντες μὴ φλέγωσ' ἰδεῖν πέπλοι,
 στολὴ γὰρ ὡς τὰ πολλὰ κηρύσσειν φιλεῖ
 τὸν ἄνδρ', ὅποιος· οἱ δὲ Κελτικῆς χθονὸς
 τιμῇ φέριστοι καν πόλεως πρώτῃ ζυγῷ
 μάλ' ἔκκριτον κυροῦσι δαυιλές τ' ἔθνος
 ἄλλως τε πάντως καὶ στολῶν χλιδήμασιν.

ΘΕΟΦΙΛΟΣ. ΑΝΤΩΝΙΝΟΣ. ΔΗΡΟΘΕΑ.

ΘΕΟ. Σέ τὴν ἀτιμάζουσαν ὧδ' ὑπερφρόνως
 ἡμᾶς τε καὶ θεούς, νῦν σ' ὑφερπέτω τρόμος,
 τόνδ' ἐννοοῦσαν δαίμον' οὐ λάτρης κυρεῖς
 ὡς οὐ σθένει σε τῶνδ' ἀπαλλάξει κακῶν.
 οὐ γὰρ τὰ πόντου χρήματ' εἰ λέγοις, γύναι,
 ναυαγίοισι παμφόροις ἠϋξήμένα,
 οὐδ' αὖ μετάλλων σ' ἀπόκρυφοὶ κατέρυχες
 λύσουσι, Πλούτου κρυπτὰ θησαυρίσματα,
 τοῦ μὴ σφαγῆναι· τοίγαρ ἐνθυμουμένη
 ὡς δεινόν ἐστι πρῶτα μὲν τὸ κατθανεῖν,
 νέαν δ' ἔπειτα τερπνὸν ἡδονῶν γάνος
 λιπεῖν, ἰοῦσαν ἐνθ' αἰὲ τάναντία
 τερπνοῖσι ναίει, καὶ παραστασῶν ἅμα
 πρόσθεν τ' ὀπισθέν τ' ἐν κύκλῳ τ' Ἑρινύων,
 αἰεὶ σε, μείζον ἄλλο πρὸς κακοῖς κακόν,
 μνήμη ταράζει μακαριωτάτης τύχης,
 ἧς οὐκ ἂν ἦσθα τὸν δι' αἰῶνος χρόνον
 ἄγευστος, εἰ μὴ τῶνδ' ἀπεστατάεις θεῶν,
 οἱ ταῖσδ' ἀμοιβαῖς ἀντιδωροῦνται φίλους—
 ἐκ τῶνδ' ἄθυμος οὔσα ποινίμους ξίφους
 φθάσον σὺ πληγὴν, πρὸς δ' ἐπίζηνον τόδε
 προβᾶς' ἔσελθε Τάρταρον πρὶν καὶ θανεῖν.

An.

She smiles,

Unmov'd, by Mars! as if she were assured
Death, looking on her constancy, would forget
The use of his inevitable hand.

The. Derided, too? dispatch, I say.*Dor.*

Thou fool,

That gloriest in having power to ravish
A trifle from me I am weary of,
What is this life to me? not worth a thought;
Or, if it be esteem'd, 'tis that I lose it
To win a better: even thy malice serves
To me but as a ladder to mount up
To such a height of happiness, where I shall
Look down with scorn on thee, and on the world;
Where, circled with true pleasures, placed above
The reach of death or time, 'twill be my glory
To think at what an easy price I bought it.

MASSINGER, *Virgin Martyr*, Act IV. Sc. 2.

CHARALOIS.

If they will not,

They are too old to learn, and I too young
To give them counsel; since, if they partake
The understanding and the hearts of men,
They will prevent my words and tears: if not,
What can persuasion, though made eloquent
With grief, work upon such as have changed natures
With the most savage beast? Blest, blest be ever
The memory of that happy age, when justice
Had no guards to keep off wrong'd innocence

- ANT. τί φῶμεν; οὐδὲν ἐπτοημένη γελᾷ,
ὥσεί δοκοῦσα θάνατον, εὐθαρσῇ φρένα
σέβοντ', ἀφύκτους οὐποτ' ἐμβαλεῖν χέρας.
- ΘΕΟ. μῶν κἀγγελᾶ μοι; σοῦσθ'· ἐπεὶ οὐ μελλήτεον.
- ΔΩΡ. ὦ μῶρ', ἀγάλλει δυνατὸς ὦν ἐξαρπάσαι
φλαυρόν τι χρήμα, δύσφορον δ' ἐμοὶ βάρος.
τὸ ζῆν τί γάρ μοι τοῦτ'; ἐν οὐδενὸς μέρει·
σπουδῆς μὲν οὖν τῇσδ' ἄξιον μόνης, ὅτι
τοῦδ' ἄντι δεῖ με κρείσσον' ἀλλάξαι βίον.
καὶ μὴν πικρὸς σου, κλίμακος δίκην, κότος
τοιούνδ' ἐς ὕψος ὀλβίας μ' ἀρεὶ τύχης,
ὅθεν σὲ καταφρονοῦσα γῆν τ' ἐπόψομαι,
αἰετ' ἐνούση γνησίαις ἐν ἡδοναῖς
ὑπὲρ τε θάνατον καὶ χρόνου καθημένη
γαῦρωμα τοῦτο καὶ κλέος γενήσεται
σμικροῦ πρίασθαι μακαριωτάτην τύχην.

ΣΑΡΑΔΟΙΟΣ.

Ἄλλ' ἦν τι μὴ θέλωσι, μαρθάνειν βαρὺ
τοῖς τηλικούσδε καὶ διδάσκεισθαι φρονεῖν
δοκεῖ πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν.
εἰ γὰρ μετείη τῆς κατ' ἀνθρωπον φρενὸς
καὶ καρδίας τούτοισι, τοὺς ἐμοὺς λόγους
καὶ δάκρυ' ἂν φθάνοιεν· εἰ δὲ μή, μάτην
Πειθῷ μελιγλώσσοισιν ἂν θέλοι γόοις
τοιούσδε κινεῖν, οἷτινες τὴν θηρίων
ἀνήμερον δοκοῦσιν ἀλλάξαι φύσιν.
ἀλλ' εὐκλεῆς γένοιτο τῆς πρὶν ὀλβίας
μνήμη τύχης ἅπασιν, ἥνιχ' ἡ Δίκη
οὐπω τὰδ' εἶχε δορυφόρων προβλήματα
τοῦ μὴ παρελθεῖν τοὺς ἀναξίως ὕβριν
παθόντας, εὐτόλμοις τε προσδοκᾶν φρεσὶν

From flying to her succours, and, in that,
Assurance of redress! where now, Romont,
The damn'd with more ease may ascend from hell,
Than we arrive at her. One Cerberus there
Forbids the passage, in our courts a thousand,
As loud and fertile-headed; and the client
That wants the sops to fill their ravenous throats,
Must hope for no access: why should I, then,
Attempt impossibilities; you, friend, being
Too well acquainted with my dearth of means
To make my entrance that way?

MASSINGER, *The Fatal Dowry*, Act I. Sc. 1.

PISANDER.

Briefly thus then,
Since I must speak for all.—Your tyranny
Drew us from our obedience. Happy those times
When lords were styl'd fathers of families,
And not imperious masters; when they number'd
Their servants almost equal with their sons,
Or one degree beneath them; when their labours
Were cherish'd and rewarded, and a period
Set to their sufferings; when they did not press
Their duties or their wills, beyond the power
And strength of their performance; all things order'd
With such decorum, as wise law-makers
From each well-govern'd private house derived
The perfect model of a commonwealth.

ἀλκὴν τιν' εὐρεῖν καπικούρησιν κακῶν.
 νῦν δ' οἱ θανόντες ῥῶον ἐκλιπεῖν πύλας
 τὰς νερτέρων δύναιντ' ἄν, ἢ πρὸς τὴν Δίκην
 ἡμεῖς παρελθεῖν· εἰς γὰρ ὧν ἐκεῖ φύλαξ
 πυλῶν ἐπ' ἐξόδοισι κωλύει πόρον·
 ἀλλ' ἐνθάδ' ἤδη μυρίοι κύνες βοῆν
 μακρὰν βοῶσι μυρίων ἀπ' αὐχένων·
 ὅς δ' ἄπορος ὧν εἴσεισι μῆδ' ἔχων γένν
 τούτων ἀπληστον κοιμίσαι μελίγμασιν,
 οὐκ ἔσθ' ὅπως δύναιτ' ἄν εἰσελθεῖν ἔσω.
 πῶς οὖν ἔμοιγε τῶν ἀμηχάνων ἐρᾶν
 ἔτ' ἄν προσήκοι; καὶ γὰρ οἶσθα, φίλτατε,
 ὡς ἐνδεὼς ἔγωγε τῶν πάντων ἔχω
 τὸ μὴ δύνασθαι τῆς ἐκεῖ τυχεῖν ὁδοῦ.

ΠΕΡΙΣΤΑΝΔΡΟΣ.

Ἴστ' ἐν βραχεὶ τάδ', ὡς ὑπὲρ πάντων ἐμοῦ
 λέξοντος· ὑμῶν ἢ παρὰ σταθμὴν ὕβρις
 παρέσπασ' ἡμᾶς τῆς πάρος πειθαρχίας·
 ὀλβίζομεν γὰρ τοὺς πάλαι χρόνους, ὅτε
 πατὴρ δόμων ἤκουνεν, ὅστις ἐν κράτει
 γίγνοιτο, κοῦπω δεσπότης ὑπέρβιος·
 ὅτ' ἦν ὁ δούλος τοῖσι παισὶν ἐν λόγῳ
 ταῦτ' ἢ μάλιστ', ἢ τῶνδε δεύτερος μόνον·
 καὶ τοὺς πονούντας ἔτρεφον ἀντιδρῶντες εὖ,
 τοῖς δ' αὖ κακῶς παθοῦσιν ἦν τέλος κακῶν,
 οὐδ' οὖν ἐπράσσοντ' ἐκδίκως παρ' ἃ σθένει
 οὐθ' ἃ φρονεῖν τιν' οὐθ' ἃ πείθεσθαι δέου.
 ἅπαντα δ', ὥστε τέκτονες σοφοὶ νόμων,
 εὖ καὶ καλῶς ἔθεντο, κεί τις ἦν δόμος
 αὐτὸς καθ' αὐτὸν εὐνόμως οἰκούμενος,
 ἄριστ' ἔχουσαν τῷδ' ἀπείκαζον πόλιν.

Humanity then lodg'd i' th' hearts of men,
And thankful masters carefully provided
For creatures wanting reason. The noble horse,
That in his fiery youth from his wide nostrils
Neigh'd courage to his rider, and broke through
Groves of opposed pikes, bearing his lord
Safe to triumphant victory, old or wounded
Was set at liberty or freed from service.
The Athenian mules that from the quarry drew
Marble, hew'd for the temples of the gods,
The great work ended, were dismiss'd and fed
At the public cost; nay, faithful dogs have found
Their sepulchres; but man to man more cruel,
Appoints no end to th' suff'rings of his slave;
Since pride stepp'd in and riot, and o'erturn'd
This goodly frame of concord, teaching masters
To glory in the abuse of such as are
Brought under their command; who, grown un-
useful,
Are less esteem'd than beasts. This you have practis'd,
Practis'd on us with rigour; this hath forc'd us
To shake our heavy yokes off; and, if redress
Of these just grievances be not granted us,
We'll right ourselves, and by strong hand defend
What we are now possess'd of.

MASSINGER, *The Bondman*, Act IV. Sc. 2.

ὁ δ' εὐμένης τε καὶ φιλάνθρωπος τρόπος
 ὑπῆρχ' ἔνοικος ἐν βροτησίαις φρεσίν,
 πολλὴν δὲ θηρῶν κοίρανοι προμηθίαν
 νοῦν οὐκ ἐχόντων εἶχον, οὐδ' ἡμνημόνουν.
 ἵππος γὰρ ὅστις εὐγενὴς νέα φρονῶν
 μυκτηροκόμοις πνεύμασιν βριμώμενος
 τὸν ἄνδρα θαρσύνει, καὶ πεφρικότα
 λόγχαις διαρρήξειε πολεμίων στόλον,
 νίκη πελάζων δεσπότην ἀκήρατον,
 ἧ τραυματισθεὶς ἢ χρόνῳ γεραίος ὢν,
 ἀφετὸς τὸ λοιπὸν ἡνιῶν τ' ἄγευστος ἦν.
 τὰ δ' ἐξ Ἀθηνῶν κνώδαλ', ἀκ κατωρύχων
 εἶλκεν θεῶν ναοῖσιν ἄξεστον λίθον,
 ἔπειτ', ἐπεὶ μέγ' ἔργον ἦν εἰργασμένον,
 ἀνειμέν' εὐθύς ἦσθιεν τὰ δῆμια.
 ἦδη δὲ τύμβους ἔλαχον οἱ πιστοὶ κύνες.
 ἀνὴρ δ' ἐπ' ἀνδρὶ μάλλον ἡγριωμένος
 οὐχ ὥρισ' οὐδὲν τέρμα τοῖς δούλων κακοῖς·
 ὕβρις γὰρ ἐλθούσ' ἠδ' ὑπέρκοπτος χλιδὴ
 ἔσφηλεν ἀρθμῶν εὐφρόνων ὀρθὴν στάσιν,
 πείθονσα τοὺς κρατοῦντας ὥστ' ἐφυβρίσαι
 ὑπηρετῶν κακοῖσιν, οἱ δ' ἀνώφελεῖς
 γεγῶτες οὐδ' ἔχουσι θηρίων γέρα.
 τοιαῦτ' ἐς ἡμᾶς ἔστ' ἐ πόλλ' εἰργασμένοι
 δύσοιστα καὶ βιαῖ· ὕφ' ὧν ἐπήρμεθα
 ἀπ' αὐχένων ἄφερτον ἐκβαλεῖν ζυγόν,
 καὶ μή τιν' ἀλκὴν πανδίκως αἰτούμενοι
 εὐρεῖν κακῶν δυναίμεθ', ἐξορθοίμεθ' ἂν
 αὐτοὶ καθ' αὐτούς, καπὶ πάντ' ἐλθοιμεν ἂν
 ὑπερμαχοῦντες ὧν γε νῦν κεκτῆμεθα.

PHIIASTER.

I have a boy,
Sent by the gods, I hope, to this intent,
Not yet seen in the court. Hunting the buck,
I found him sitting by a fountain's side,
Of which he borrowed some to quench his thirst,
And paid the nymph again as much in tears.
A garland lay him by, made by himself,
Of many several flowers, bred in the bay,
Stuck in that mystic order, that the rareness
Delighted me: but ever when he turn'd
His tender eyes upon 'em, he would weep,
As if he meant to make 'em grow again.
Seeing such pretty helpless innocence
Dwell in his face, I asked him all his story.
He told me that his parents gentle died,
Leaving him to the mercy of the fields,
Which gave him roots; and of the crystal springs,
Which did not stop their courses; and the sun,
Which still, he thank'd him, yielded him his light.
Then took he up his garland, and did shew
What every flower, as country people hold,
Did signify; and how all, order'd thus,
Express'd his grief: and, to my thoughts, did read
The prettiest lecture of his country art
That could be wish'd: so that, methought, I could

ΦΙΛΑΣΤΗΡ.

Παῖς ἔστι μοί τις, ὃς τόδ' ἐκπράξων χρέος
 θεύσδοτος πέφηνεν, ὡς ἐλπίς μ' ἔχει,
 οὐπω μελάβρων βασιλικῶν ἐπίστροφος.
 εὖρον δ' ἐγὼ νιν, ἐς ἐλάφον θήραν ἰών,
 κρήνης παρὰ ρείθρουσιν, ὣν ἦντλει ποτόν,
 δίψης ἄκυσμα· καὐθις ἀντημείβετο
 ὀφθαλμοτέγκτῳ τὴν θεὰν πλημμυρίδι.
 τούτου δ' ἔκειτο στέφανος εὐώδης πέλας,
 ὃν ποικίλοισι τῶν ἐκεῖ τεθηλότων
 ὕφηνεν αὐτὸς ἀνθέων χλιδήμασι·
 χοῦτῳ τὰδ' ἐκπάγλοισιν ἡσκήθη τρόποις,
 ὥστ' εἰσιδὼν ἐθαύμασ' εὐφράνθην δ' ὁμως.
 ἐκέῖσε δ' εἴ ποτ' ὅμμ' ἐπιστρέφοι τέρεν,
 ἐνταῦθα δὴ δάκρυεν, ὥσπερ εἰ θέλων
 νέας ἐγείρειν ἀνθέμων βλάστας πάλιν.
 καὶ γὰρ ἀναύδοις ἐννοῶν ἐν ὅμμασιν
 οὐ δυστόπαστον νηπίας φρενὸς τέκμαρ,
 ἀνιστόρησα τοῦ πάρος βίου τύχας.
 ὁ δ' αὖτ' ἔλεξεν εὐγενεῖς θανεῖν γονεῖς
 λιπόντας αὐτὸν ὀρφάνευμ' ἀγροῖς, παρ' ὧν
 ρίζας δέχοιτο, ταῖς τε κρηναῖαις θεαῖς,
 αἱ ναμάτων οὐ σχοῖεν εὐποτον ῥέος,
 Φοῖβῳ θ', ὅτῳ φῶς λαμπρὸν ἡμέρας ἔφη
 αἰεὶ φέροντι μυρίαν ἔχειν χάριν.
 κἀνταῦθ' ἐπαίρων στέμμα, πάντα τὰνθέων,
 ὡς ταῦτ' ἀγροίοις ἀνδράσιν νομίζεται,
 ἔδειξε σύμβολ', ἐν δ' ὅπως τούτῳ τρόπῳ
 πλεχθένθ' ἑαυτοῦ λυπρὰ σημαίνει πάθη.
 δοκεῖν δ' ἔμοιγε, ῥημάτων σοφίσματα
 κάλλιστ' ἔλεξε μυστικῆς τέχνης πέρι,

Have studied it. I gladly entertain'd
Him who was glad to follow; and have got
The trustiest, loving'st, and the gentlest boy
That master ever kept. Him will I send
To wait on you, and bear our hidden love.

FLETCHER, *Philaster*, Act I. Sc. 2.

εὐμουσον ἀκρόαμ'· εἴτ' ἐφιέμην ἐγὼ
ταύτης ἅπαντα μαρθάνειν εὐρήματα·
ἐκὼν θ' ἐκόντα τόνδ' ἐδεξάμην τρόχιν.
ἔχω δὲ παῖδα πιστόν, εὐνοίας πλέων,
ὥς οὐποτ' ἄλλος δεσπότης ἐκτήσατο.
πέμψω δὲ κείνον, σοὶ διάκονον πέλειν,
ἡμῶν τ' ἔρωτος ἄγγελον κεκρυμμένον.

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